



विद्या प्रसारक मंडळ, ठाणे

Title	:	Vedic reader for students
Author	:	Macdonell, Arthur Anthony
Publisher	:	London : Oxford University Press
Publication Year	:	1917
Pages	:	294 pgs.

गणपुस्तक

विद्या प्रसारक मंडळाच्या

“ग्रंथालय” प्रकल्पांतर्गत निर्मिती

गणपुस्तक निर्मिती वर्ष : 2014

गणपुस्तक क्रमांक : 014

A VEDIC READER

A VEDIC READER FOR STUDENTS

BY

ARTHUR ANTHONY MACDONELL
M.A., PH.D.

CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY



OXFORD UNIVERSITY PRESS

Oxford University Press, Amen House, London E.C. 4

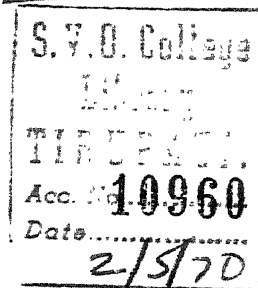
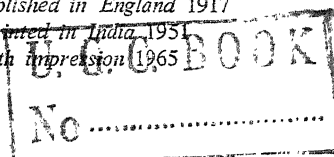
GLASGOW NEW YORK TORONTO MELBOURNE WELLINGTON
BOMBAY CALCUTTA MADRAS KARACHI LAHORE DACCA
CAPE TOWN SALISBURY NAIROBI IBADAN ACCRA
KUALA LUMPUR HONG KONG

Arthur Anthony MACDONELL 1854-1930

First published in England 1917

Reprinted in India 1951

Sixth impression 1965



PRINTED IN INDIA

AT THE DIOCESAN PRESS, MADRAS 7 AND PUBLISHED BY
JOHN BROWN, OXFORD UNIVERSITY PRESS, MADRAS 2
from plates

PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 800 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit, are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 86, 47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhita text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhita text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhita text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the R̥gveda. Next follows the transliterated Samhita text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of **a**, the original metre of the R̥gveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows, is close, accounting for every word of the original and

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

October 22, 1917.

CONTENTS

	PAGES
PREFACE	v
INTRODUCTION	xi-xxxi
VEDIC HYMNS	1-219
Agni i. 1	1-10
Savitṛ i. 35	10-21
Marutas i. 85	21-30
Viṣṇu i. 154	30-6
Dyāvāpṛthivī i. 160	36-41
Indra ii. 12	41-56
Rudra ii. 33	56-67
Apām napāt. ii. 35	67-78
Mitra iii. 59	78-83
Bṛhaspati iv. 50	83-92
Uṣas iv. 51	92-9
Agni v. 11	100-4
Parjanya v. 83	104-11
Pūṣan vi. 54	111-15
Āpas vii. 49	115-18
Mitrā-Varuṇā vii. 61	118-24
Sūrya vii. 63	124-28
Aśvinā vii. 71	128-34
Varuṇa vii. 86	134-41
Maṇḍūkās vii. 103	141-7
Viśve devās viii. 29	147-52
Soma viii. 48	152-64
Funeral Hymn x. 14	164-75

CONTENTS

	PAGES
Gambler . . . x. 34	186-95
Puruṣa . . . x. 90	195-203
Ratri . . . x. 127	203-7
Hymn of Creation x. 129	207-11
Yama . . . x. 135	212-16
Vata . . . x. 163	216-19
VOCABULARY	221-56
GENERAL INDEX	257-63

INTRODUCTION

1. AGE OF THE RIGVEDA.

• THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmaṇas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B.C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuṇa, Indra, Nāsātya, in an inscription of about 1400 B.C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuṇa, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B.C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Saṃhita text, which appears to have taken place about 600 B.C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Saṃhita did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Saṃhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the Rigveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the Rigveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the Rigveda. Thanks to these various precautions the text of the Rigveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3. EXTENT AND DIVISIONS OF THE RIGVEDA.

The Rigveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Saṃhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV. is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Aṣṭakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Maṇḍalas or 'books' (lit. 'cycles')

xiv EXTENT AND DIVISIONS OF THE RIGVEDA

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform, for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books.—In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV., which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kaṇvas; but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called Pragātha. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books; but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii: Kaṇvas seem to have been the authors of the majority of these hymns; their favourite strophic metre is again found here; and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (pavamāna); on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma Pavamāna were removed from Books i to viii, in order to form a single collection belonging to the sphere of the Udgātṛ or chanting priest, and added after Books i-viii, which were the sphere of the Hotṛ or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books; but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed-

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gāyatrī, while the second consists mainly of groups in other metres; thus 68-84 form a Jagatī and 87-97 a Triṣṭubh group.

(The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books; its authors were, moreover, clearly familiar with them. Both its position at the end of the RV. and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.)

5. LANGUAGE.

The hymns of the RV. are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV. very frequently uses the subjunctive, which as such has entirely died out in Sanskrit; it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV. also differs from Sanskrit in its accent. which.

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology, while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final n and a hard palatal or dental is in the RV. restricted to cases where it is historically justified; in Sanskrit it has become universal, being extended to cases where it has no justification. After e and o in the RV. ā is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pāda ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type; but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Trīṣṭubh (4×11 syllables), the Gāyatrī (3×8), and the Jagatī (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the R̥gveda consists of stanzas in the same metre throughout; a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *tr̥ca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7. RELIGION OF THE R̥GVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the R̥V. to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time; for the R̥V. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Br̥haspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods.

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss.

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV. have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The Vedic gods may most conveniently be classified as deities of

heaven, air, and earth, according to the threefold division suggested by the RV. itself. The celestial gods are Dyaus, Varuṇa, Mitra, Sūrya, Savitr, Pūṣan, the Āśvins, and the goddesses Uṣas, Dawn, and Ratir, Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Pṛthivī, Agni, and Soma. This *Reader* contains hymns addressed to all these gods, with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Trita, a somewhat obscure god, who is mentioned only in detached stanzas of the RV., comes down from the Indo-Iranian period. He seems to represent the 'third' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Matarisvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipāś (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb, in another (iii. 33). The most important and oftenest lauded is, however, the Sarasvatī (vi. 61; vii. 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vidhātṛ, the 'Disposer', Dhartr, the 'Supporter'. Trastṛ, the

'Protector', and Netṛ, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvastṛ, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvastṛ', and which Indra drinks in Tvastṛ's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf. p. 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajapati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81, 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kásmāi devāya havīṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *ká*, 'who?' being used in the later Vedic literature as an independent name, *Ka*, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83, 84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnṛtā, 'Bounty', Asunṛti, 'Spirit-life', and Nirṛti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of A-diti'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is never mentioned.

Gods who play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71, 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātī, 'Night' (x. 127, p. 203), and Aranyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrāyī, Varuṇāyī, spouses of Agni, Indra, and Varuṇa respectively.

Idol Pairs.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuṇa, though the names most frequently found as dual compounds are those of Dyava-pṛthivī, 'Heaven and Earth' (p. 80). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Groups of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuṇa is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Mātaṇḍa, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuṇa, Dakṣa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Ṛbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvaṣṭi into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Ṛbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of; but the only one mentioned by name is Urvaśī. Gandharva is in the RV. a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Kṣetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise, chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīṇ*), which lead to the place of sacrifice, are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging, mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV. (i. 28, 5. 6). Weapons, finally, are sometimes deified: armour, bow, quiver, arrows, and drum being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV., where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *dasyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vṛtra. The latter is by far the most frequently mentioned. His mother being called Dānu, he is sometimes alluded to by the metronymic term *Danava*. Another powerful demon is Vala, the personified cave of the cows, which he guards, and which are set free by Indra and his allies, notably the *Aṅgirasas*. Other demon adversaries of Indra are Arbuda, described as a wily beast, whose cows Indra drove out; Viśvarūpa, son of Tvaṣṭi, a three-headed demon slain by both Trita and Indra, who seize his cows; and Svarbhanu, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by Indra. A group of demons are the *Paṇis* ('niggards'), primarily foes of Indra, who, with the aid of the dog Saramā, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, known as

of men. By far the most common generic name for them is Rakṣas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Rakṣas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii. 42. 43) or spells directed against poisonous vermin (i. 191) or disease (x. 163), against a demon destructive of children (x. 162), or enemies (x. 166), or rival wives (x. 145). A few are incantations to preserve life (x. 58. 60), or to induce sleep (v. 55), or to procure offspring (x. 183); while one is a panegyric of frogs as magical bringers of rain (vii. 103, p. 141).

8. SECULAR MATTER IN THE RIGVEDA.

Secular hymns.—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x. 14–18). Four of these are addressed to deities concerned with the future life; the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues.—Besides several mythological dialogues in which the speakers are divine beings (iv. 62; x. 51. 52. 86. 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x. 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x. 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gain (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (viii. 29, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164), in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129, p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province, and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Surā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent: fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp. p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (dundubhi), the flute (vāṇa), and the lute (vīṇā). Singing is also mentioned.

9. LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning, and the mighty onset of the wind. One hymn to Parjanya (v. 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuṇa describe the various aspects of his sway

the mythological dialogues set forth the situation with much beauty of language; for example, the colloquy between Indra's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV. the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV. is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the Nirukta, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV.; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sayana (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brahmanas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as

an epithet of the Ásvins, as 'true, not false', another Āgrāyaṇa, as 'leaders of truth' (satyasya praṇetārau), while Yāska himself thinks it may mean 'nose-born' (nāsikā-prabhavau)! Yāska, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. Yāska's own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet jāta-vedas in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than Sāyaṇa who lived nearly 2,000 years later. Sāyaṇa's interpretations, however, sometimes differ from those of Yāska. Hence either Yāska is wrong or Sāyaṇa does not follow the tradition. Again, Sāyaṇa often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, Parjanya', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither Yāska nor Sāyaṇa possessed any certain knowledge about a large number of words in the RV. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method Roth, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the RV. from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the Avesta and from Comparative Philology. In the application of his method Roth attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand.

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for *śitipādo* read *śitipādō*.
P. 28, line 1, read नर्यपांसि.
P. 31, line 29, and p. 46, l. 29, for *yó* read *yō*.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for *yó* read *yō*.
P. 60, line 13, for *no* read *nō*.
P. 69, line 2, for *tām* read *ṭam*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APAM̐*.
P. 118, head-line, for *APAS* read *ĀPAS*.
P. 125, line 12, for *viśvācakṣās* read *viśvācakṣās̄*.
P. 128, line 3, for *nū* read *nū̄*.
P. 139, line 14, for *vibhīdako* read *vibhīdakō*.
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.
P. 144, head-line, for *MANḌŪKAS* read *MANḌŪKAS̄*.
P. 179, line 26, for *té* read *tē̄*.
P. 184, line 17, for *tē* read *tē̄*.
P. 224, head-line and line 1, for *abhīti* read *abhītī*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (ii. 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens; when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird; he is the eagle of the sky; as dwelling in the waters he is like a goose; he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage; and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice; and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament; like the erector of a post he supports the sky with his smoke. ('Smoke-bannered' (dhūmā-ketu) is his frequent and exclusive epithet.)

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

He is the child of Heaven (Dyāus), and is often called the son of Heaven and Earth (i. 160). He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*aráṇīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sáhasaḥ sūnūḥ*). Being produced every morning he is young; at the same time no sacrificer is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters; he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by *Mātariśvan*, the Indian Prometheus; and the acquisition of fire by man is regarded as a gift of the gods as well as a production of *Mātariśvan*. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things; he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold; the gods made him threefold; he is threefold light; he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth, Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *dvi-jánman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhá-pati* *lord of the house*, and is constantly spoken of as a guest (*ātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtá*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vípra*), domestic priest (*puróhita*), and more often than by any other name invoking priest (*hótr*), also officiating priest (*adhvaryú*) and praying priest (*brahmán*). His priesthood is the most salient feature

of his character; he is in fact the great priest, as Indra is the great warrior.)

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātā-vedas* *he who knows all created beings*.

(He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.)

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse-devouring (*kravyād*) form that burns the body on the funeral pyre (x. 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

(The name of Agni (Lat. *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat. *ago*, Gk. *ἄγω*, Skt. *ājāmi*.)

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 488) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (◡ — ◡ ◡). The first two verses are in the *Samhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

अग्निम् । ईळे । पुरःहितम् ।
यज्ञस्य । देवम् । ऋत्विजम् ।
होतारम् । रत्नधातमम् ॥

1 Agnīm īle puróhitam,
yajñásya devám rtvijam,
hotāraṃ ratnadhātamam.

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV. see p. 448, 2. The verb *īḥ* (1. s. pr. *Ā.* of *īḍ*: *ī* for *ḍ* between vowels, p. 3, f. n. 2) has no Udatta because it is in a principal sentence and does not begin a sentence or Pada (p. 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udatta of the preceding syllable (p. 448, 1). *puró-hitam* has the accent of a Karmadharaya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pada; cp. RV. viii. 38, 1; *yajñásya hí sthá ṛtvijā ye two* (Indra-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īḥ*), disappears because this syllable must be marked with the Anudatta that precedes an Udatta. *ṛtv-ij* though etymologically a compound (*ṛtu + ij = yaj*) is not analysed in the Pada text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ ṛtuśo yajāti may Agni sacrifice to the gods according to the seasons*. (*ratna-dhā-tama* (with the ordinary Tp. accent: p. 456, 2): the Pada text never divides a cd. into more than two members. The suffix *tama*, which the Pada treats as equivalent to a final member of a cd., is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वैर्भिर्ऋषिभिर्

ईदो नूतनैस्तु ।

स देवाँ एह वक्षति ॥

2 Agniḥ pūrvēbhir ṛṣibhir

īdo nūtanair utá,

sá devāṃ éhā vakṣati.

अग्निः । पूर्वैभिः । ऋषिभिः ।

ईदोः । नूतनेः । तुत ।

सः । देवान् । आ । इह । वक्षति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṛṣibhis : The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pada text treated like final members of compounds and separated, but not when the pure stem, as in the a dec., is modified in the preceding member; hence *pūrvēbhis* (p. 77, note 9) is not analysed.

īyas : to be read as *īlias* (p. 16, 2 d). *nūtanais* : note that the two

forms of the inst. pl. of the a dec. in ais and ebhis constantly occur in the same stanza. *sá* (49) being unmarked at the beginning of a Pada, has the Udatta; the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām̐* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām̐ éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked; hence the last two syllables of *vākṣati* are unmarked; but in the Pada text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao. sb. of *vah* carry for *vah-s-a-ti* (143, 2; 69 a). In *á ihá vākṣati*, the prp. because it is in a principal sentence is uncom-pounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel. clause, *sá* being the correlative (cp. p. 294 a). The gerundive *íd̐yas* strictly speaking belongs in sense to *nūtanais*, but is loosely construed with *pūrvēbhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्
पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥

अग्निना । रयिम । अश्नवत् ।
पोषम् । एव । दिवेऽदिवे ।
यशसम् । वीरवत्ऽतमम् ॥

३ Agnínā rayīm aśnavat
pōṣam evā divé-dive,
yaśásam vīrávattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb. pr. of *amś* attain, 3. s. ind. pr. *aśnóti* (cp. p. 134); the prn. 'he' inherent in the 3. s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3. s. op. in classical Sanskrit. *rayīm*, *pōṣam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p. 256). *vīrá-vat-tamam*: both the suffix *vant* (p. 264, cp. 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd.; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp. note on *ratna-dhātama* in 1 c). In these two adjectives we again have co-ordination without the connecting *pel. ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

३ अग्ने॒ यं॒ यज्ञ॑म॒ध्व॒रं॒	अग्ने॑ । य॒म । य॒ज्ञ॒म । अ॒ध्व॒र॒म ।
वि॒द्यतः॑ परि॒मूर॑सि ।	वि॒द्यतः॑ । परि॒मूः । अ॒सि ।
स इ॒द्वे॒षु ग॒च्छति॑ ॥	सः । इ॒त् । दे॒वेषु॑ । ग॒च्छति॑ ॥

† Ágne, yám yajñám adhvarám	O Agni, the worship and sacrifice
viśvátaḥ paribhūr ási,	that thou encompassest on every side,
sá id devéṣu gachati.	that same goes to the gods.

yajñám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act*. *viśvá-tas*: the *prn. adj.* *viśva* usually shifts its accent to the second syllable before *adv. suffixes* and as first member of a cd. (p. 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p. 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p. 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati*: as the *vb.* of a principal sentence has no *Udatta* (19 A); nor has it any accent mark in the *Samhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp. note on 2 d). The first syllable of *gachati* is long by position (p. 437, a 3).

५ अग्निर्होता कविक्रतुः

सत्यश्चित्रश्रवस्तमः ।

देवो देवेभिरा गमत् ॥

अग्निः । होता । कविऽक्रतुः ।

सत्यः । चित्रश्रवःऽतमः ।

देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavikratuḥ
satyās citrāśravastamaḥ,
devó devébhir ā gamat.

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kavi-kratus and citrá-śravas have the regular Bv. accent (p. 455 c); the latter cd. is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second; cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.): see 199 A 1. devó devébhiḥ: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao. sb. of gam (p. 171); on the accentuation of ā gamat see p. 468, 20 A a.

६ यद्दङ्ग दाशुषे त्वम्

अग्ने भद्रं करिष्यसि ।

तवेत्तत्सत्यमङ्गिरः ॥

यत् । दङ्ग । दाशुषे । त्वम् ।

अग्ने । भद्रम् । करिष्यसि ।

तव । इत् । तत् । सत्यम् । अङ्गिरः ॥

6 yád aṅgá dāśúṣe tvám,
Ágne, bhadráṃ kariṣyási,
távét tát satyám, Aṅgiraḥ.

*Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Aṅgiras.*

aṅgá: on this pcl. see 180 (p. 213). dāśúṣe: dat. of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt. tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a wh. at its beginning being always accented (p. 465, 18 a; 19 b).

Hence Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b). *kariṣyāsi* (lt. of *kr* do): that is, whatever good thou intendest to do to the worshipper will certainly be realized. *táva it tát*: *that intention of thee*.

उप तग्ने दिवेदिवे	उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषावस्तः धिया वयम् ।	दोषाऽवस्तः । धिया । वयम् ।
नमो भरन्त एमसि ॥	नमः । भरन्तः । आ । इमसि ॥

<i>úpa t-agne divé-dive,</i>	<i>To thee, O Agni, day by day, O</i>
<i>dóṣā-vastar, dhiyā vayám,</i>	<i>illuminer of gloom, we come with</i>
<i>nāmo bhāranta émasi;</i>	<i>thought bringing homage;</i>

tvā as the enc. form of *tvām* (109 a) and *Agne* as a voc. in the middle of a Pāda (p. 466 b) are unaccented. The acc. *tvā* is most naturally to be taken as governed by the preposition *úpa* (p. 209), though it might otherwise be quite well dependent on the cd. vb. *úpa ā-masi* (a common combination of *úpa* and *ā* with verbs meaning 'to go', as the first prp. is often widely separated from the verb, 101 f; p. 468, 20 a). (*dóṣā-vastar*: Sayana explains this cd. (which occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dóṣā* is shifted (which is not otherwise the case in such cds., as *sāyām-prātar evening and morning*, from *sāyām*: the explanation as *O illuminer* (from *1. vas shine*) of *darkness* (with voc. accent on the first syllable) is much more probable, being supported by the description of Indra (iii. 49, 4) as *kṣapām vastā janitā sūryasya illuminer of nights, generator of the Sun.*) *dhiyā* inst. of *dhi* 'thought' (accent. p. 458, 1), used in the sense of *mental prayer*. *nāmas*, lt. *bow*, implies a gesture of adoration. *bhārantas*: N. pl. pr. pt. of *bhṛ* 'car.' *ā-masi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

राजन्तमध्वराणां	राजन्तम् । अध्वराणां ।
गोपामृतस्य दीदिविम् ।	गोपाम् । अमृतस्य । दीदिविम् ।
वर्धमानं खे दमे ॥	वर्धमानम् । खे । दमे ॥

- 3 rájantam adhvarāṇām, (to thee) ruling over sacrifices, the
 gopām ṛtasya dīdivim, shining guardian of order, growing in
 vārdhamānam sué dāme. thine own house.

rájantam: this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvarāṇām*: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable *ām* must be pronounced with a slur equivalent to two syllables (like a vowel sung in music). *go-pām*: one of the many m. stems in final radical *ā* (p. 78), which in Skt. is always shortened to *a* (as *go-pa*). *ṛtá* means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite); on the other, moral order (right), a sense replaced in Skt. by *dharma*. Agni is specially the guardian of *ṛtá* in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuṇa (vii. 86) is specially the guardian of *ṛtá* in the moral sense. *vārdhamānam*: growing in thine own house, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své*: to be read as *sué*; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own*. &c. (cp. p. 112 c). *dāme*: this word (= Lat. *domu-s*) is common in the RV., but has disappeared in Skt.

- १ स नः पितेव सूनवे सः । नः । पिताऽइव । सूनवे ।
 २ अग्ने सुपायनो भव । अग्ने । सुऽउपायनः । भव ।
 सचस्ता नः स्वस्तये ॥ सचस्व । नः । स्वस्तये ॥

- ३ sá naḥ pitéva sūnáve, So, O Agni, be easy of access to us,
 Ágne, sūpāyanó bhava; as a father to his son; abide with us
 sácasvā naḥ suastáye. for our well-being.

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b). *nas* enc. dat. (109 a) parallel to *sūnáve*. *pitá iva*: the enc. pol. *iva* is regularly treated by the Pada text as the second member of a cd.; in the RV. *pitṛ* is usually coupled with *sūnú*, *mātṛ* with *putrá*. *sūnávé*: this word as written in the Samhitā text appears with two Udattas, because the Udatta of the elided *á*

is thrown back on the preceding syllable (p. 465, 3); but this *á* must be restored, as the metre shows, and *sūnáve Ágne* read. Though *a* is elided in about 75 per cent. of its occurrences in the written Samhitā text, it remains in the rest; it must be pronounced in about 99 per cent. (cp. p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on *Ágne* in 6 b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of *sūpāṇā* as a Bv. see p. 455, c a. *sácasvā*: this verb (which is exclusively Vedic) is construed with the acc. (here *nas*) or the inst.: the vowel of *sva*, the ending of the 2. s. ipv. *Ā*, is here (like many other final vowels) lengthened in the Samhitā, but is regularly short in the Pāda text. *svastāye* must be read as *su-astāye*; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because *asti* does not occur as an independent nominal stem.

SAVITŔ

This god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity: the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its pole are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arouses and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitṛ raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers; for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless; he drives away demons and sorcerers. He observes fixed laws; the waters and the wind are subject to him. The other gods follow his lead; and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitṛ. This is the celebrated *Sāvitṛī* stanza which has been a morning prayer in India for more than three thousand years. Savitṛ is often distinguished from *Sūrya* (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitṛ is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitṛ appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Trisṭubh (p. 441), the commonest in the RV., about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is Jagatī (p. 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Trisṭubh verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second Pada following the first member of a compound.

१ हव्यामि॒ प्रथ॑मं स्व॒स्तये॒ हव्यामि॒ । अ॒ग्निम् । प्र॒थ॒मम् । स्व॒स्तये॒ ।
हव्यामि॒ मि॒त्रावरु॑णावि॒हाव॑से । हव्यामि॒ । मि॒त्रावरु॑णी । इ॒ह । अ॒व॑से ।
हव्यामि॒ रा॒त्रीं ज॑ग॒तो नि॒वे॒श॒नीं हव्यामि॒ । रा॒त्रीम् । ज॑ग॒तः । नि॒वे॒श॒नीम् ।
हव्यामि॒ दे॒वं स॒वि॒तार॑मू॒तये॒ ॥ हव्यामि॒ । दे॒वम् । स॒वि॒तार॑म् । ऊ॒तये॒ ॥

1 hváyāmi Agnīm prathamām I call on Agni first for welfare;
suastāye; I call on Mitra-Varuṇa here for
hváyāmi Mitrāvāruṇāv ihāvase; aid; I call on Night that brings the

hváyāmi Rātrīm jāgato nivés- *world to rest ; I call on god Savitr*
 anīm ; *for help.*
 hváyāmi devām Savitāram ūtā-
 ye.

hváyāmi : pr. ind. from hvā *call* ; note the anaphoric repetition of this word at the beginning of each verse. prathamām is in apposition to Agnīm. su-astāye : this, āvase, and ūtāye are final datives (p. 314, B 2) ; the last two words are derived from the same root, av *help*. svastī (cp. note on i. 1, 9 c) evidently means *well-being* ; by Sayana, following Yaska (Nirukta, iii. 21), it is explained negatively as a-vināśa *non-destruction*. Mitrā-vāruṇā : one of the numerous Dvandvas both members of which are dual and accented (p. 269) ; note that Dv. eds. are not analysed in the Pada text. ihāvase for ihā āvase : on the accent see p. 464, 17, 1. jāgatas : the objective gen. (p. 320, B 1 b), dependent on nivésanīm = that causes the world to 'turn in' (cp. x. 127, 4. 5) ; the cs. nivésāyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो आ । कृष्णेन । रजसा । वर्तमानः ।
 निर्विशयमृतं मर्त्यं च । निर्विशयम् । अमृतम् । मर्त्यम् । च ।
 हिरण्येन सविता रथेना हिरण्येन । सविता । रथेन ।
 देवो याति भुवनानि पश्यन् ॥ आ । देवः । याति । भुवनानि । पश्यन् ॥

ā kṛṣṇéna rájasā vārtamāno, Rolling hither through the dark
 niveśáyann amṛtam mártiām space, laying to rest the immortal
 ca, and the mortal, on his golden car
 hiraṇyáyena Savitā ráthena, god Savitr comes seeing (all) crea-
 ā devó yāti bhúvanāni páśyan. tures.

ā vārtamānas : the prp. may be separated from a pt. as from a finite vb., p. 462, 13 a ; when it immediately precedes, as in niveśāyan, it is usually compounded, *ibid*. kṛṣṇéna rájasā : = *through the darkness* ; loc. sense of the inst., 119 A 4. amṛtam mártiām ca s. m. used collectively = *gods and men*. ráthenā must of course be read ráthena ; see note on Ágne, i. 1, 9 b. ā devó yāti : see note on

on á ihá vakṣati, i. 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता यात्युदता याति देवः प्रवता याति उदवता ।
 याति सुभ्राभ्यां यजतो हरिभ्याम् । याति सुभ्राभ्याम् यजतः हरिभ्याम् ।
 आ देवो याति सविता परावतो आ देवः याति सविता परावतः ।
 ऽप विस्वा दुरिता बार्धमानः ॥ अप विस्वा दुःद्विता बार्धमानः ॥

३ yāti devāḥ pravātā, yāti ud- *The god goes by a downward, he*
 vātā; *goes by an upward path; adorable*
 yāti śubhrābhyām yajató hāri- *he goes with his two bright steeds.*
 bhyām. *God Savitr comes from the distance,*
 á devó yāti Savitā parāvato, *driving away all hardships.*
 āpa vísvā duritā bārdhamānaḥ.

In this stanza a Jagatī verse is combined with a Triṣṭubh in each hemistich. This is quite exceptional in the RV. : see p. 445, β 1 and f. n. 7. pra-vāt-ā and ud-vāt-ā: local sense of the inst. (199 A 4); note that the suffix vat (p. 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence. hāribhyām: inst. in sociative sense; cp. devébhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebhis in i. 1, 28. parāvátó ὁ pa: see note on Ágne in i. 1, 9. parāvátas: abl. with verb of motion (201 A 1). āpa bārdhamānas: cp. note on á in 2 c. vísvā duritā: this form of the n. pl. is commoner in the RV. than that in āni; p. 78, f. n. 14.

४ अभीवृतं कर्शनेर्विश्वरूपं अभिवृतम् । कर्शनेः । विश्वरूपम् ।
 हिरण्यशम्यं यजतो बृहन्तम् । हिरण्यशम्यम् । यजतः । बृहन्तम् ।
 आस्थाद्रथं सविता चित्रमानुः आ । अस्थात् । रथम् । सविता । चित्र
 कृष्णा रजांसि तविषीं दधानः ॥ ऽमानुः ।
 कृष्णा । रजांसि । तविषीम् । दधानः

abhivṛtam kṛśanair, viśvárū- *His car adorned with pearls,*
 pam, *omni-form, with golden pins, lofty,*
 hiranyaśamyam, yajato brhān- *the adorable Savitr brightly*
 tam, *lustrous, putting on the dark spaces*
 isthād rātham Savitā citrā- *and his might, has mounted.*
 bhānuḥ,
 kṛṣṇā rājāmsi, tāviṣim dādhā-
 naḥ.

The final vowel of abhi is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The prp. is also accented, this being usual when a prp. is compounded with pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11: 'the Fathers adorned the sky with stars, like dark horse with pearls'. viśvá-rūpam: on the accent cp. note on 1, 4 b. -śamyam: inflected like rathī, p. 87; the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. ā asthāt: root ao. of sthā. kṛṣṇā rājāmsi: = darkness. dādhanas (pr. pt.; the pf. would be dādhānas) governs both rājāmsi and tāviṣim = clothing himself in darkness (cp. 2 a) and might, that is, bringing on evening by his might.

वे जनाञ्छवाः शितिपादौ वि । जनान् । श्वावाः । शितिपादः ।
 अख्यन् । अख्यन् ।

यं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यप्रउगम् । वहन्तः ।
 त्वद्विशः सवितुर्देव्यस्यो- शयत् । विशः । सवितुः । देव्यस्य ।
 स्त्रे विद्या भुवनानि तस्युः ॥ उपः स्त्रे । विद्या । भुवनानि । तस्युः ॥

i jānāñ chyāvāḥ śitipādo *His dusky steeds, white-footed,*
 akhyan, *drawing his car with golden pole,*
 istham hiraṇyapraūgam vāh- *have surveyed the peoples. For*
 antaḥ. *ever the settlers and all creatures*
 śivad viśaḥ Savitūr dāiviasya *have rested in the lap of divine*
 pāsthe viśvā bhūvanāni ta- *Savitr.*
 sthuḥ.

vi : separated from **vb** ; see note on **á** vakṣati, i. 1, 2 c. **jánāñ** chyāvāḥ : for **jánāñ śyāvāḥ** (40, 1). **śiti-pādas** : on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial **a** of **akhyan** remains after **o** (cp. note on i. 1, 9 b). **akhyan** : a **ao.** of **khyā** see (p. 168, a 1), cp. 7 a and 8 a, and **páśyan** in 2 d ; the **ao.** expresses a single action that has just taken place (p. 345 C) ; the **pf.** **tasthur** expresses an action that has constantly (**śásvat**) taken place in the past down to the present (113 A a). In **-praügam** (analysed by the Pāda text of x. 130, 3 as **pra-uga**), doubtless = **pra-yugam** (as explained in a **Prātisākhya**), there is a remarkable hiatus caused by the dropping of **y**. **viśvā bhūvanāni** : here the old and the new form of the **n. pl.** are used side by side, as very often. On the Sandhi of **dāivyasyopāsthe** cp. note on **Āgne**, i. 1, 9 b. **dāivya** *divine* is a variation of the usual **devā** accompanying the name of **Savitṛ**. **upāsthe** : the idea that all beings are contained in various deities, or that the latter are the soul (**ātmā**) of the animate and inanimate world, is often expressed in the **RV**.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थौ	तिस्रः। द्यावः। सवितुः। द्वौ। उपस्थौ।
एका यमस्य भुवने विराषाट्।	एका। यमस्य। भुवने। विराषाट्।
आणिं न रथ्यममृताधिं तस्थुर्	आणिम्। न। रथ्यम्। अमृतां। अधिं।
इह ब्रवीतु य उ तच्चिकेतत् ॥	तस्थुः।
	इह। ब्रवीतु। यः। ऊं इति। तत्। चिकेतत् ॥

6 tistró dyāvah ; Savitúr dvā upā-	(There are) three heavens : two
sthām,	(are) the laps of Savitr, one over-
ékā Yamásya bhūvane virāṣāṭ.	coming men, (is) in the abode of
āṇīm ná rāthyam amṛtādhi	Yama. All immortal things rest
tasthur :	(on him) as on the axle-end
ihā bravītu yá u tác cíketat.	of a car : let him who may under-
	stand this tell it here.

The interpretation of this stanza is somewhat difficult ; for it is meant, as the last Pāda indicates, as an enigma (like several others in the **RV**). The first Pāda is evidently intended to explain the

last two of the preceding stanza: of the three worlds Savitr occupies two (air and earth). The second Pada adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pada means: on Savitr, in these two (lower) worlds, the gods rest. *dyāvas*: N. pl. of *dyó*, here f. (which is rare); probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā*: for *dvāu* before u (22); after *tisró dyāvāḥ* the f. form *dvé* should strictly be used (like *ékā* in b), but it is attracted in gender by the following *upásthā* (cp. 194, 3). *upásthām*: the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausā* at the end of a Pada, and in the middle of a Pada before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pada to avoid the hiatus; this is another indication (cp. note on *Ágne*, i. 1, 9 b) that there was in the original text of the RV. no vowel Sandhi between the Padas of a hemistich. *virā-sāt*: N. s. of *virā-sáh* (81 b), in which there is cerebralization of *s* by assimilation to the final cerebral *ṣ* (for *-sāt*); in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience; the Pada text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *rtvij*, 1, 1 b). *amṛtā*: n. pl. = the gods: *ānīm ná*: on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur*: the pf. of *sthā* here takes the acc. by being compounded with *ádhi*; in 5 d the simple verb takes the loc. The third Pada is only a modification in sense of 5 c d. *bravītu*: 3. s. pres. of *brū* *speak* (p. 143. 3 c). The pcl. u is always written in the Pada text as a long vowel and nasalized: *ūṁ* *iti*. *ciketat*: pf. sb. *cit observe*.

सुप॒र्यो अ॒न्तरि॑चाख्य॒द्	वि । सु॒प॒र्योः । अ॒न्तरि॑चाणि । अ॒ख्य॒त् ।
ते॒रवे॑पा॒ असु॑रः सुनी॒यः ।	ग॒मीर॑वे॒पाः । असु॑रः । सु॒नी॒यः ।
इ॒दानीं॑ सूर्यः कश्चि॒कित॑	इ॒दानी॑न् । सूर्यः । कः । चि॒कित॑ ।
मां बां रु॒श्मिर॑स्या त॒तान ॥	क॒त॒माम् । बा॒म् । रु॒श्मिः । अ॒स्य॒ । आ ।
	त॒तान् ॥

7 ví suparṇó antárikṣāṇi akhyaḍ,	<i>The bird has surveyed the atmo-</i>
gabhirávepā ásurāḥ sunīthāḥ.	<i>spheric regions, the divine spirit, of</i>
kúedānīm sūriah? kás ciketa?	<i>deep inspiration, of good guidance.</i>
katamāṃ dyām raśmír asyā	<i>Where is now the sun? Who has</i>
tatāna?	<i>understood (it)? To what heaven</i>
	<i>has his ray extended?</i>

7-9 deal with Savitr as guiding the sun.

vi . . . akhyat: cp. 5 a and 8 a. suparṇás: Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthás see p. 455, c a. antárikṣāṇi: equivalent to kṛṣṇā rájāṃsi (4 d), the aerial spaces when the sun is absent. ásuras: this word, which is applied to various gods in the RV., but especially to Varuṇa, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthás: *guiding well* here means that the sun illumines the paths with his light. kvēdānīm: when an independent Svarita is in the Saṃhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3, which is marked with both Svarita and Anudatta (p. 450 b). idānīm: *now = at night*. ciketa: pf. of cit *observe* (139, 4). dyām: acc. of dyó (p. 94, 3), here again (cp. 6 a) f. asyā: = asya ā. tatāna: pf. of tan *stretch* (cp. 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: 'those stars which are seen at night placed on high, where have they gone by day?'

अष्टौ ब्रह्मकुम्भः पृथिव्यास्	अष्टौ । वि । अष्टुत् । कुम्भः । पृथिव्याः ।
त्री धन्व योजना सप्त सिन्धून् ।	त्री । धन्व । योजना । सप्त । सिन्धून् ।
हिरण्यचः सविता देव आगाद्	हिरण्यचः । सविता । देवः । आ ।
दधद्रता दाशुषे वार्याणि ॥	अगात् ।
	दधत् । रता । दाशुषे । वार्याणि ॥

- 8 aṣṭáu ví akhyat kakúbhaḥ pṛthi- *He has surveyed the eight peaks*
 vyās, *of the earth, the three waste lands,*
 trí dhánva, yójanā, saptá sín- *the leagues, the seven rivers.*
 dhūn. *Golden-eyed god Savitr has come,*
 hiraṇyākṣāḥ Savitā devā āgād, *bestowing desirable gifts on the*
 dādhat rātnā dāsūṣe vāriṇi. *worshipper.*

The general meaning of this stanza is that Savitr surveys all space: the mountains, the plains, the rivers, and the regions between heaven and earth. aṣṭáu: 106 b. pṛthivyās: on the accentuation see p. 458, 2. trí: n. pl. (105, 3) to be read disyllabically. dhánva: acc. pl. of dhánvan n., 90, 3 (p. 70; cp. p. 67, bottom). The long syllable after the caesura in b and d (— for —) is rare in the RV. (p. 440, 4 B). yójanā: probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiraṇyākṣās: the accent of this cd. as a Bv. is quite exceptional: p. 455 c. ā-agāt: root ao. of gā go. dādhat: on the accent cp. 127, 2; on the formation of the stem, 156.

- ९ हिरण्यपाणिः सविता विचर्षणिर् हिरण्यपाणिः । सविता । विचर्षणिः ।
 उमे द्वावापृथिवी अन्तरीयते । उमे इति । द्वावापृथिवी इति । अन्तः ।
 अपामीवां बाधते वेति सूर्यम् ईयते ।
 अमि कृष्णेन रजसा दामृणोति ॥ अप । अमीवाम् । बाधते । वेति । सूर्यम् ।
 अमि । कृष्णेन । रजसा । दाम् । ऋणोति ॥

- 9 hiraṇyapāṇiḥ Savitā vicarṣanir *Golden-handed Savitr, the active,*
 ubhé dyāvāpṛthivī antár iyate. *goes between both heaven and earth.*
 āpāmīvāṃ bādhat; vétisúriam; *He drives away disease; he guides*
 abhī kṛṣṇéna rájasā dyām ṛnoti. *the sun; through the dark space he*
penetrates to heaven.

Dyāvā-pṛthivī: with the usual double accent of Devatā-dvandvas (p. 457, e β) and not analysed in the Pada text (cp. note on 1 b). Its final ī, as well as the e of ubhé, being Pragrhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antár (46) com-

a connecting ca: cp. note on rayím, in i. 1, 3 a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pāda. If Savitr in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to úd asthāt; cp. RV. vi. 71, 4: úd u śyá deváh Savitā dāmunā hiraṇyapāṇih pratidoṣām ásthāt *that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*; it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. grṇānās: pr. pt. Ā., with ps. sense, of 1. gr sing, greet.

११ ये ते पन्थाः सवितः पूव्यासौ ये । ते । पन्थाः । सवितरिति । पूव्यासः ।
 ऽरेणवः सुकृता अन्तरिक्षे । अरेणवः । सुकृताः । अन्तरिक्षे ।
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षं च नो अधि च ब्रूहि देव ॥ रक्षं । च । नः । अधि । च । ब्रूहि । देव ॥

11 yé tepánthāḥ, Savitaḥ, pūrviāso, *Thine ancient paths, O Savitr,*
 areṇávaḥ súkṛtā antárikṣe, *the dustless, the well made, in the*
 tébhir nō adyá pathibhiḥ sugé- *air, (going) by those paths easy to*
 bhī *traverse protect us to-day, and speak*
 rákṣā ca no, ádhi ca brūhi, *for us, O god.*
 deva.

te: the dat. and gen. of tvám, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. *path*, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitaḥ: when final Visarjanīya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pāda text; here Savitar iti. 'reṇávas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, ca. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp., accent the former; p. 456, 1 a. tébhis: inst. of tá, p. 106; p. 457, 11 b. In o nō adyá should be pronounced because e and o are shortened before a (p. 437, a 4); this rule does not apply when e and o are separated from a by the caesura; hence in d ō, ádhi should be pronounced. sugébbhi: see 47. The final a of rákṣā is lengthened because the

second syllable of the Pāda favours a long vowel. *ádhi . . . brūhi* : *be our advocate* ; the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitr̥ is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV., thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūṣan (vi. 54). They form a troop (*gaṇá, śárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Pr̥ṣni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven ; but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them ; she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning : all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *ṛṣṭi-vidyut lightning-speared* shows. (They also have golden axes.) They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khāḍi*) are peculiar to them. (The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging ; dustless, fierce, terrible like lions, but also playful like children or calves.)

The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder.

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.)

(They are several times called singers: they are the singers of heaven; they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.)

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (ii. 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the R.V. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

i. 85. Metre: Jagatī; 5 and 12 Triṣṭubh.

प्र ये शुभन्ते जर्नयो न सप्तयो प्र । ये । शुभन्ते । जर्नयः । न । सप्तयः ।
यामन्नुद्रस्य सूनवः सुदंससः । यामन् । उद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्वयः ॥ वृधे ।
मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

prá yé súmbhante, jánayo ná, The wondrous sons of Rudra,
sáptayo the racers, who on their course
yáman, Rudrásya sūnávaḥ su- adorn themselves like women, the
dāmsasaḥ, Maruts have indeed made the two

ródasī hí Marútaś cakriré vṛ- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti vīrá vidátheṣu ghṛṣṣva-
yaḥ.

jánayas: 99, 1 a. yáman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakriré: 3. pl. Ā. pf. of kṛ; with dat. inf., p. 334, b. mádanti: with loc., 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship.*)

२ त उचितासीं महिमानमाश्रत ते । उचितासः । महिमानम् । आश्रत ।
दिवि रुद्रासो अधि चक्रिरे सद् । दिवि । रुद्रासः । अधि । चक्रिरे । सद्ः
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि त्रियं दधिरे पुञ्जिमातरः ॥ अधि । त्रियः । दधिरे । पुञ्जिमातरः ॥

2 tá ukṣitāso mahimānam āśata: *They having waxed strong have*
diviRudrāsoādhi cakrire sādah. *attained greatness: in heaven the*
ārcanto arkām, janāyanta indri- *Rudras have made their abode.*
yām, *Singing their song and generating*
ādhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*
tarah. *mother is Pṛśni have put on glory.*

té: N. pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2. ukṣ (= vaks) *grow*. āśata: 3. pl. Ā. root ao. of amś *attain*. Rudrāsas: the Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'. ādhi: prp. with the loc. divi; 176, 2. janāyanta indriyām: *that* is, by their song. ādhi dadhire: 3. pl. Ā. pf. of ādhi dhā, which is especially often used of putting on ornaments. śriyas: A. pl. o śrī *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अञ्जिमिं गोमातरः । यत् । शुभयन्ते । अञ्जिमिः
तनुषु शुभा दधिरे विरक्ततः । तनुषु । शुभाः । दधिरे । विरक्ततः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप
वर्त्मानि एषाम् । अनु । रीयते । घृतम्

gómātaro yāc chubhāyantē añji- *When they whose mother is a cow*
 bhis, *deck themselves with ornaments,*
 anūṣu śubhrā dadhire virūk- *shining they put on their bodies*
 mataḥ. *brilliant weapons. They drive off*
 cādhante víśvam abhimātinam *every adversary. Fatness flows*
 āpa. *along their tracks.*
 rārtmāni eṣām ānu rīyate
 ghṛtām.

gómātaras : as the sons of the cow Prśni. yāc chubhāyante :
 Sandhi, 53. dadhire : pf. with pr. sense, *they have put on = they wear.*
 āpa : prp. after the vb. and separated from it by other words,
 91 f; p. 468, 20. ānu rīyate : 3. pl. Ā. pr. of ri *flow*. ghṛtām :
hee = fertilizing rain. The meaning of d is : the course of the
 Maruts is followed by showers of rain. eṣām : unemphatic G.
 1. m. of ayām, p. 452, 8 B c.

वे ये भ्राजन्ते सुमंखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुमंखासः । ऋष्टि
 च्यावयन्तो अच्युता चिदोजसा । ऋभिः ।

नोजुवो यन्मरुतो रथेष्वाम् । म्रच्यवयन्तः । अच्युता । चित् । ओजसा ।
 षव्रातासः पृषतीरयुग्धम् ॥ म्रनः । जुवः । यत् । मरुतः । रथेषु । आ ।
 वृषव्रातासः । पृषतीः । अयुग्धम् ॥

i yé bhrājante sūmakhāsa ṛṣṭi- *Who as great warriors shine*
 bhiḥ, *forth with their spears, overthrow-*
 pra-cyāvāyanto ācyutā cid ójasā, *ing even what has never been over-*
 nanojúvo yán, Maruto, rá- *thrown with their might : when ye,*
 theṣu á *O Maruts, that are swift as thought,*
 ṛṣavratāsah pṛṣatīr áyug- *with your strong hosts, have yoked*
 dhuam; *the spotted mares to your cars,*

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp.
 455 10 c a), but the exact meaning of makhá is still somewhat
 uncertain. pra-cyāvāyantas : pr. pt. of cs. of cyu *move*; though
 his cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhitā text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jū, 100, II a (p. 88). rátheṣu á: 176, 2. pṛṣatis: the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. A. root ao. of yuj yoke.

॥ प्र यद्ध्येषु पृषतीरयुग्ध्वं	प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रंहयन्तः ।	वाजे । अद्रिम् । मरुतः । रंहयन्तः ।
उतारुषस्य वि ष्यन्ति धारां	उत । अरुषस्य । वि । ष्यन्ति । धाराः ।
चर्मवादिभ्युन्दन्ति भूमं ॥	चर्मैव । उदभिः । वि । उन्दन्ति । भूमं ॥

5 prā yád rátheṣu pṛṣatīr áyug-	when ye have yoked the spotted
dhvam,	mares before your cars, speeding, O
vāje ádrim, Maruto, ramhá-	Maruts, the stone in the conflict,
yantah,	they discharge the streams of the
utāruṣasya ví ṣyanti dhārās	ruddy (steed) and moisten the earth
cármevodábhīr ví undanti bhū-	like a skin with waters.
ma.	

áyugdhvam: with loc., cp. 204, 1 b. ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228. 1). áruṣasya: the ruddy steed of heaven; cp. v. 88. 6 where the Maruts are invoked to pour forth the streams of the stallion; and in v. 56, 7 their ruddy steed (vājí áruṣaḥ) is spoken of. ví ṣyanti: 3. pl. pr. of sā bind; Sandhi, 67 a; change back from 2. to 3. prs.; cp. 4 c d. undanti: 3. pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmán m. abundance).

६ आ वो वहन्तु सप्तयो रघुषदी	आ । वः । वहन्तु । सप्तयः । रघुषदः ।
रघुपत्नानः प्र जिगात बाङ्गभिः ।	रघुपत्नानः । प्र । जिगात । बाङ्गभिः ।
सीदता बर्हिष वः सदस्कृतं	सीदत । आ । बर्हिः । उरु । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्वसः ॥	कृतम् । मरुतः । मध्वः । अन्वसः ॥

6 ā vo vahantu sáptayo raghu- *Let your swift-gliding racers*
 syádo; *bring you hither. Swift-flying come*
 raghupátvānaḥ prá jigāta bāhú- *forward with your arms. Sit down*
 bhiḥ. *on the sacrificial grass: a wide*
 sídataḥ barhír: urú vaḥ sádas *seat is made for you. Rejoice, O*
 kṛtām. *Maruts, in the sweet juice.*
 mādáyadhvaṃ, Maruto, mád-
 vō ándhasaḥ.

raghu-syádas: Sandhi, 67 b. raghupátvānas: as belonging to this Pāda to be taken with prá jigāta (gā go). bāhúbhis: with outstretched arms as they drive. sídata ā: 2. pl. ipv. pr. of sad sit with prp. following (p. 468, 20). sádas: Sandhi, 43, 2 a. kṛtām: as finite vb., 208. mādáyadhvaṃ: cs. of mad rejoice, with gen., 202 A b. mádvas: gen. n. of mádhu, p. 81, f. n. 12; the sweet juice is Soma.

७ ते ऽवर्धन्त स्वतवसो महित्वना ते । अवर्धन्त । स्वतवसः । महित्वना ।
 नाकं तस्थुर चक्रिरे सदः । आ । नाकम् । तस्थुः । उर । चक्रिरे । सदः ।
 विष्णुर्यज्ञावृषणं मदच्युतं विष्णुः । यत् । ह । आवत् । वृषणम् ।
 वयो न सोदुन्नधि बर्हिषि प्रिये ॥ मदच्युतम् ।
 वयः । न । सोदुन् । अधि । बर्हिषि ।
 प्रिये ॥

7 tē 'vardhanta svátavaso mahi- *Self-strong they grew by their*
 tvanā: *greatness: they have mounted to the*
 ā nákaṃ tasthúr; urú cakrire *firmament; they have made for them-*
 sádaḥ. *selves a wide seat. When Viṣṇu*
 Viṣṇur yád dhávad vṛṣaṇam *helped the bull reeling with intoxi-*
 madacyútaṃ, *cation, they sat down upon their*
 váyo ná sídann ádhi barhíṣi *beloved sacrificial grass like birds.*
 priyé.

tē 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvanā: inst. of mahitvanā, p. 77, f. n. 3 ā tasthúr: vb. of a principal sentence

accented according to p. 468, β. Viṣṇus: the mention of wide space (a conception intimately connected with Viṣṇu, cp. uru-gāyá, &c.) in 6 c and 7 b has here probably suggested the introduction of Viṣṇu (i. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (Índrā-Viṣṇū) with Indra. dha: Sandhi, 54. ávat: 3. s. ipf. of av *favour*; Viṣṇu helps Indra, aided by the Maruts, in his conflicts. vṛṣan: dec., 90, 1; both this word and madacyút are applied to Soma as well as Indra, but the meaning of the vb. av and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Viṣṇu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' váyas: N. pl. of ví *bird*. sīdan: unaugmented ipf. of sad *sit*.

८ शूरा इवेयुधयो न जग्मयः शूराः इव । इत् । युयुधयः । न । ज-
 श्रवस्ववो न पृतनासु येतिरे । र्गमयः ।
 भयन्ते विश्वा भुवना मरुद्भ्यो अश्रवः । न । पृतनासु । येतिरे ।
 राजान इव त्विषसंदृशो नरः ॥ भयन्ते । विश्वा । भुवना । मरुत्स्यः ।
 राजानः इव । त्विषसंदृशः । नरः ॥

8 śūrā ivéd yúyudhayo ná jágma- *Like heroes, speeding like war-*
 yah, *rriors, like fame-seeking (men) they*
 śravasyávo ná pṛtanāsu yetire. *have arrayed themselves in battles.*
 bháyante víśvā bhúvanā Marúd- *All creatures fear the Maruts: the*
 bhio: *men are like kings of terrible*
 rájāna iva tveṣásamdr̥śo nárah. *aspect.*

iva: note how this pcl. interchanges with ná in this stanza.
 yetire: 3. pl. pf. Ā. of yat: 137, 2 a. bháyante: 3. pl. pr. Ā. of
 bhī *fear*; the pr. stem according to the bhū class is much commoner
 in the RV. than that according to the third class. Marúdbhyas:
 201 A b. náras: the Maruts; N. pl. of nṛ *man*, 101, 1.

९ त्वष्टा यद्वज्रं सुकृतं हिरण्यं त्वष्टा । यत् । वज्रम् । सुकृतम् । हिर-
 महस्रभृष्टिं स्वपा अवर्तयत् । ण्यम् ।

धत्त इन्द्रो नर्यपांसि कर्तवे सहस्रभृष्टिम् । सुऽअपाः । अर्चयत् ।
 ऽहवृचं निरपामौज्जदण्वम् ॥ धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
 अहन् । वृचम् । निः । अपाम् । औज्जत् ।
 अण्वम् ॥

9 Tvāṣṭā yád vājraṃ sūkṛtaṃ When the skilful Tvaṣṭr had
 hiraṇyāyaṃ turned the well-made, golden,
 sahasrabhṛṣṭim suāpā āvartat, thousand-edged bolt, Indra took it
 yat, to perform manly deeds: he slew
 dhattā Indro nāriāpāmsi kār- Vṛtra, and drove out the flood of
 tave: waters.
 āhan Vṛtrāṃ, nīr apāṃ aubjad
 arṇavām.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvaṣṭr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b: āhann āhim, ānv apās tatarda; Tvāṣṭā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvaṣṭr fashioned for him the whizzing bolt. dhatté: 3. s. pr. Ā. used in the past sense (212 A 2). kártave: dat. inf. of purpose, in order to perform (kr), 211. náryāpāmsi is here and in viii. 96, 19 analysed by the Pada text as nāri āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vṛtra). On the other hand náryāṇi appears once (vii. 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet náryāpasam, analysed by the Padapāṭha (viii. 98, 1) as nárya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation náryāpāmsi (to be read náriāpāmsi) in the Samhitā text, and náryā|āpāmsi in the Pada text. nīr aubjat: 3. s. ipf. of ubj force (cp. 23 c).

10 ऊर्ध्वं नुनुद्रेऽवतं त औजसा ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।
 दादृहाण चिद्विभिदुर्वि पर्वतम् । ददृहाणम् । चित् । बिभिदुः । वि ।
 धर्मन्तो वाणं मरुतः सुदानवो पर्वतम् ।

मदे सोमस्य रत्नानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुऽदानवः ।
मदे । सोमस्य । रत्नानि । चक्रिरे ॥

ūrdhvām nunudre avatām tā *They have pushed up the well*
ójasā; *with might; they have split even*
dāḍṛhāṇām cid bibhidur ví párv- *the firm mountain. Blowing their*
vatam. *pipes the bountiful Maruts have*
dhāmanto vāṇām Marútaḥ sudā- *performed glorious deeds in the*
navo *intoxication of Soma.*
māde sómasya ráñiāni cakrire.

ūrdhvām : *have pressed* (the bottom) *upward*, that is, *overturned*,
poured out; avatām : the cloud; = they have shed rain. dāḍṛhāṇām :
pf. pt. A. of ḍṛh *make firm*, with long red. vowel (139. 9), shortened
in the Pada text. bibhidur ví: p. 468, 20. párvatam : cloud
mountain; another way of saying the same thing. dhāmantas :
with reference to the sound made by the Maruts; cp. ārcantas, 2c.
māde sómasya : Indra is constantly said to perform his mighty
deeds in the intoxication of Soma, so his associates the Maruts are
here similarly described.

जिह्मं नुनुद्रेऽवतं तथा दिशा- जिह्मम् । नुनुद्रे । अवतम् । तथा । दिशा ।
सिञ्चन्त्सं गोतमाय तृष्णजे । अस्मिन् । उत्सम् । गोतमाय । तृष्णजे ।
आ गच्छन्ति मवसा चिचमानवः आ । गच्छन्ति । ईम् । अवसा । चिच
कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽमानवः ।
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

1 jihmām nunudre avatām táyā *They have pushed athwart the*
diśā : *well in that direction : they poured*
ásiñcann utsam Gótamāya tṛṣ- *out the spring for the thirsty*
ṇāje. *Gotama. Of brilliant splendour*
ā gachantīm ávasā citrábhāna- *they approach him with help; may*
vaḥ : *they satisfy the desire of the sage*
kāmaṁ viprasya tarpayanta *by their powers.*
dhāmabhiḥ.

jihmám : so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā díśā : this expression is obscure ; it may mean, in the quarter in which Gotama was ; cp. 199 A 4. im : him, Gotama, p. 220. viprasya : of Gotama. tarpayanta : cs. of tṛp be pleased ; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्म शशमानाय सन्ति या । वः । शर्म । शशमानाय । सन्ति ।
 त्रिधातूनि दाशुषे यक्ताधि । त्रिधातूनि । दाशुषे । यक्ताधि ।
 अस्मभ्यं तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयिं नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vaḥ śārma śasamānāya śānti, The shelters which you have for
 tridhātūni dāśuṣe yachataādhī. the zealous man, extend them three-
 asmābhyam tāni, Maruto, ví fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

śārma : N. pl. n. (90, 2) śasamānāya : pf. pt. Ā. of śam labour.
 tridhātūni : used appositionally (198). dāśuṣe : dat. of dāśvāms,
 157 b. yachata ādhi : prp. after vb., p. 468, 20 ; ipv. pr. of yam
 stretch. asmābhyam : p. 104. ví yanta : 2. pl. ipv. root ao. of
 yam stretch (cp. p. 172, 5). dhatta : 2. pl. ipv. of dhā put
 (p. 144 B b). su-vīram : that is, accompanied by warrior sons ; cp.
 vīravattamam, i. 1, 3 c.

VÍṢṆU

This deity occupies a subordinate position in the RV., being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyá) and 'wide-striding' (uru-kramá). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His bright spot is like an eye fixed in heaven: it shines brightly down. It is his countenance, where pious men and the gods rejoice. There can be no doubt that these three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world: earth, air, and heaven. Viṣṇu sets in motion like a revolving wheel his ninety steeds (days) with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Viṣṇu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with vast strides passes through the whole universe. Viṣṇu takes his steps for man's existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Viṣṇu is his friendship for Indra, with whom he is often allied in the fight with Vṛtra. In hymns addressed to Viṣṇu alone, Indra is the only other deity incidentally associated with him. One hymn (vi. 69) is dedicated to the two gods conjointly. Through the Vṛtra myth the Maruts, Indra's companions, are drawn into alliance with Viṣṇu, who throughout one hymn (v. 87) is praised in combination with them.

The name is most probably derived from *viṣ* *be active*, thus meaning 'the active one'.

i. 154. Metre: 'Pṛiṣṭubh.

विष्णोर्नु कं वीर्याणि प्र वोचं	विष्णोः । नु । कम् । वीर्याणि । प्र ।
यः पार्थिवानि विममे रज्जोसि ।	वोचम् ।
यो अस्कभायत्तंर सधस्थं	यः । पार्थिवानि । विऽममे । रज्जोसि ।
विचक्रमाणस्त्रिधाऋगायः ॥	यः । अस्कभायत् । उतऽतंरम् । सधऽस्थम् ।
	विऽचक्रमाणः । त्रिधा । उऽऋगायः ॥

1 Viṣṇor nú kaṃ viriāṇi prā vo-	<i>I will now proclaim the heroic</i>
cam,	<i>powers of Viṣṇu, who has measured</i>
yāḥ pāṛthivāni vimamé rājāṇsi;	<i>out the terrestrial regions; who</i>
yó āskabhāyad ūttaram sadhū-	<i>established the upper gathering-</i>
stham,	<i>place, having, wide-paced, strode</i>
vicakramaṇās trīdhāṛugayāḥ.	<i>out triply.</i>

kaṃ: this *pe*. as an encl. always follows *nú*, *sú* or *hi* (p. 225, 2).
vīrvāni: the syllable preceding the so-called independent Svarita

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svarita, the word having to be pronounced *vīriāṇi*. *prā vocam*: inj. ao. of *vac*, 147, 3. *pārthivāni rājāṃsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe; cp. what is said of Varuṇa in v. 85, 5: *māneneva tasthivāṃ antārikṣe vi yó mamé pṛthivīm sūryeṇa who standing in the air has measured out the earth with the sun, as with a measure*. *āśkabhāyat*: ipf. of *skabh* *prop*; the cosmic action of supporting the sky is also attributed to Savitr, Agni, and other deities. *uttaram sadbhāstham*: that is, heaven, as opposed to the terrestrial spaces in b, according to the twofold division of the world. *vicakram-āṇās*: pf. pt. Ā. of *kram*. *tre-dhā*: with his three steps; the first syllable must be pronounced with a slur equivalent to two short syllables (ॐ); the resolution *tredhā urugāyāḥ* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
 मृगो न भीमः कुचरो गिरिष्ठाः । मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
 यस्त्रिषु विषु विक्रमणेषु यस्त्रि । उरुषु । विषु । विऽक्रमणेषु ।
 अधिचिन्ति भुवनानि विश्वा ॥ अधिऽचिन्ति । भुवनानि । विश्वा ॥

2 *prā tād Viṣṇuḥ stavate vīryeṇa,* By reason of his heroic power,
mṛgō ná bhīmāḥ kucaró giri- like a dread beast that wanders at
ṣṭhāḥ, will, that haunts the mountains,
yāstrīṣu triṣu vikramaṇeṣu Viṣṇu is praised aloud for that:
adhiḥṣiyānti bhūvanāni víśvā. he in whose three wide strides all
 beings dwell.

prā stavate: Ā. of *stu* in the ps. sense, as is often the case when the pr. stem is formed according to the first (and not the second) class. *tād*: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣṇu attributed to him in the preceding stanza. *vīryeṇa*: cp. note on *vīryāṇi* in 1 a. *mṛgās*: Sāyaṇa here interprets this

word to mean a beast of prey such as a lion; but though *bhīmā* occurs as an attribute both of *simhā lion* and of *vṛṣabhā bull* in the RV., *giriṣṭha* is found three or four times applied to the latter and never to the former, and in the next stanza Viṣṇu is called a 'mountain dwelling bull'; hence the simile appears to allude to a bull rather than a lion. *ku-carā*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma blameworthy deed*) or *going anywhere* (*kva anyam na gachati where does he not go?*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭhas*: *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c. (!)*; on the inflexion see 97, 2; note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikrāmanegū*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣyānti*: the root 1. *kṣi* follows the ad class (*kṣéti*) when it means *dwelt*, but the *bhu* class (*kṣáyati*) when it means *rule over*. With *e* and *d* cp. what is said of *Savitṛ* in i. 35, 5.

३ प्र विष्णवे श्रूषमंतु मन्त्रं	प्र । विष्णवे । श्रूषम् । एतु । मन्त्रं ।
गिरिचित उरुगायाय वृष्णे ।	गिरिचिति । उरुगायाय । वृष्णे ॥
य इदं दीर्घं प्रयतं सधस्थम्	यः । इदम् । दीर्घम् । प्रयतम् । सध
एको विममे त्रिभिरित्यदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

3 prā Viṣṇavo śrūṣām etu mānma,	Let my inspiring hymn go forth
giriṣṭha urugāyāya vṛṣṇe,	for Viṣṇu, the mountain-dwelling
yā idāṃ dīrghāṃ prāyatam sa-	wide-pacing bull, who alone with
dhāstham	but three steps has measured out
éko vimamó tribhir it padó-	this long far-extended gathering-
bhiḥ ;	place ;

śrūṣām: the *ū* must be slurred disyllabically (= *u*). *idāṃ sadhāstham*: of course the earth as opposed to *uttaram sadhāstham* in 1 c. *ékas* and *tribhis* are antithetical. *id* emphasizes the latter

word: *with only three*. The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu, in the latter to the wild beast to which Viṣṇu is compared: *giriṣit* = *giriṣṭhā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāḥ*. This correspondence of *kucarā* (besides V.'s alternative exclusive epithet *urukramā* in 5 c and elsewhere) confirms the explanation of *urugāyā* as *wide-pacing* from *gā go* (Yaska, *mahāgati* *having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ यस्त्र त्रीं पूर्या मधुना पदान् यस्त्र । त्री । पूर्या । मधुना । पदानि ।
 अक्षीयमाणा स्वधया मदन्ति । अक्षीयमाणा । स्वधया । मदन्ति ।
 य उ त्रिधातुं पृथिवीमुत बाम् यः । ऊं इति । त्रिधातुं । पृथिवीम् ।
 एको दाधार भुवनानि विश्वा ॥ उत । बाम् ।
 एकः । दाधार । भुवनानि । विश्वा ॥

4 yasya trī pūrṇā mādhunā pa- Whose three steps filled with
 dāni mead, unfailing, rejoice in bliss ;
 ākṣīyamāṇā svadhāyā mādanti; and who in threefold wise alone
 yā u tridhātu prthivīm utā has supported earth and heaven,
 dyām and all beings.
 éko dādharma bhūvanāni víśvā.

trī: n. pl. of *trī* (105, 3). *padāny*: the final vowel of the Pāda must be restored; cp. 2 c. *pūrṇā*: cp. p. 308 d. *ākṣīyamāṇā*: *never failing* in mead; the privative pcl. *a* is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pāda text. *svadhāyā*: inst. with verbs of rejoicing (p. 308 c). *mādanti*: his footsteps rejoice, that is, those dwelling in them do so. *u*: = *also* (p. 221, 2). *tri-dhātu*: this n. form is best taken adverbially = *tredhā* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ékas*: *alone* in antithesis to *víśvā*, cp. 3 d. *dādhāra*: pf. of *dhr̥*, with long red. vowel (139, 9), which is here not shortened in the Pāda text.

५ तदस्य प्रियमभि पाथी अश्यां तत् । अस्य । प्रियम् । अभि । पाथः ।
 नरो यत्र देवयवो मदन्ति । अश्याम् ।
 उरुक्रमस्य स हि बन्धुरित्या नरः । यत्र । देवयवः । मदन्ति ।
 विष्णीः पदे परमे मध्व उत्सः ॥ उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
 विष्णीः । पदे । परमे । मध्वः । उत्सः ॥

5 *tád asya priyám abhí pátho* *I would attain to that dear*
ásyām, *domain of his, where men devoted*
náro yátra devayávo mādanti: *to the gods rejoice: for that,*
urukramásya sá hí bándhur *truly akin to the wide-strider, is a*
itthá, *well of mead in the highest step*
Víṣṇoḥ padé paramé mádhva *of Viṣṇu.*
útsaḥ.

abhí ásyām: op. root ao. of *amś reach*. *yátra:* in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp. i. 35, 6). *náras:* that is, pious men who dwell in heaven; N. pl. of *nṛ*, 101, 1. *sá:* referring to *páthas* is attracted in gender to *bándhus*, 194, 3. *itthá:* p. 218. *mádhvas* (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वा वास्तून्नुरमसि गमथ्यै ता । वाम् । वास्तूनि । उरमसि । गमथ्यै ।
 यत्र गावो भूरिशृङ्गा अयासः । यत्र । गावः । भूरिशृङ्गाः । अयासः ।
 अत्राह तदुर्गायस्य वृष्णः अत्र । अह । तत् । उर्गायस्य । वृष्णः ।
 परमं पदमव भाति भूरि ॥ परमम् । पदम् । अव । भाति । भूरि ॥

6 *tā vā vāstūni uśmasi gāma-* *We desire to go to those abodes*
dhyai, *of you two, where are the many-*
yátra gāvo bhūriśṛṅgā ayāsaḥ: *horned nimble kine: there indeed*
átrāha tád urugāyasya vṛṣṇaḥ *that highest step of the wide-pacing*
paramam padam āva bhāti *bull shines brightly down-*
bhūri.

vām : *of you two*, that is, of Indra and Viṣṇu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Viṣṇu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viṣṇū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2a). gām-adhyai : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yāska and Sāyaṇa as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Viṣṇu, the realm of light. Roth explains gāvas as stars, but there is little to support this interpretation. bhūri-śrīgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i go) by Yāska, who explains it as ayanās *moving*, and by Sāyaṇa as gantāras *goers* = ativistṛtās *very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhā *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimble*. áha : on the use of this pcl. see p. 216. víṣṇas : cp. 3 b.

DYÁVĀ-PRTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuṣ is never addressed alone in any hymn, and Prthivī in only one of three stanzas. The dual compound Dyāvā-Prthivī, moreover, occurs much oftener than the name of Dyáuṣ alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitṛī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures ; they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended ; they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering; but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशंसुव ते इति । हि । द्यावापृथिवी इति । विश्व-
 ऋतावरी रजसो धारयत्कवी । ऽशंसुवा ।
 सुजन्मनी धिषणे अन्तरीयते ऋतवरी इत्युतऽवरी । रजसः । धार-
 देवो देवी धर्मेणा सूर्यः शुचिः ॥ यत्कवी इति धारयत्ऽकवी ।
 सुजन्मनी इति सुजन्मनी । धिषणे इति ।
 अन्तः । ईयते ।
 देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Pr̥thivī viśváśam- These two, indeed, Heaven and
 bhuvā, Earth, are beneficial to all, observing
 ṛtāvarī, rājaso dhārayátkavī : order, supporting the sage of the air :
 sujánmanī dhiṣāṇe antár iyate between the two divine bowls that
 devó devī dhārmanā Sūriah produce fair creations the divine
 śúciḥ. bright Sūrya moves according to
 fixed law.

The first two Pādas form an independent sentence; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Pr̥thivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with r (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Pragrhya, this is in the Pada text first indicated by íti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayát-kavī: a governing

ed. (159 A 2 a); the gen. rájasas is dependent on **-kavi**, probably = Agni, who (in x. 2, 7) is said to have been begotten by Dyāvā-prthivī. **dhīṣāṇe**: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. **antár īyate** goes between with acc.; the same thing is said of Savitr in i. 35, 9 b. **dhárman** n. ordinance (dharmán m. ordainer) is the only stem in the RV. (dhárma is a later one).

२ उ॒रु॒व्य॒च॒सा म॒हिनी॑ अ॒स॒सृ॒तां उ॒रु॒व्य॒च॒सा । म॒हिनी॑ इति॑ । अ॒स॒सृ॒तां ।
 पि॒ता मा॒ता च॑ भु॒र्वना॑नि र॒क्षतः॑ । पि॒ता । मा॒ता । च॑ । भु॒र्वना॑नि । र॒क्षतः॑ ।
 सु॒धृष्ट॑मे वपु॒ष्टे न॑ रोद॒सी सु॒धृष्ट॑मे इति॑ सु॒धृष्ट॑मे । वपु॒ष्टे इति॑ ।
 पि॒ता यत्सी॑मि॒भि रू॒पैर॑वा॒सय॑त् ॥ न । रोद॒सी इति॑ ।
 पि॒ता । यत् । सी॒म् । अ॒भि । रू॒पैः । अ॒वा॒-
 स॒यत् ॥

2 uru-vyācasā mahinī asaścatā, As Father and Mother, far-extending, great, inexhaustible, the
 pitā mātā ca, bhūvanāni rakṣ-
 atah. two protect (all) beings. Like two
 sudhṛṣṭame vapuṣṭe ná ródasī, most proud fair women are the two
 pitā yāt sīm abhī rūpāir āvāsa-
 yat. worlds, since the Father clothed
 them with beauty.

uru-vyācasā: on the accent of this Bv. having wide extension, see p. 455 c a. The du. a-saścat-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while á-saścant (also an epithet of Dyāvā-prthivī) is a Karmadhāraya (p. 455, f. n. 2), not a second = unequalled. su-dhṛṣṭame: on the Pada analysis cp. note on i. 1, 1 c. vapuṣṭe: cp. note on vīryāni, i. 154, 1 a. pitā: the god here meant as the father of Dyāvā-prthivī may be Viśvakarman, who in RV. x. 81. 1. 2 is called 'our father' and is described as creating the earth and heaven. sīm: see p. 249. abhī avāsayat: ipf. cs. of 2. vas wear.

३ स॒ व॒ह्निः पु॒त्रः पि॒त्रोः प॒वित्र॑वान् सः । व॒ह्निः । पु॒त्रः । पि॒त्रोः । प॒वित्र॑वान् ।
 पु॒नाति॑ धी॒रो भु॒र्वना॑नि मा॒यया॑ । पु॒नाति॑ । धी॒रः । भु॒र्वना॑नि । मा॒यया॑ ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं च । पृश्निम् । वृषभम् । सुरेतसम् ।
विश्वाहा शुक्रं पर्यो अस्य दुक्षत ॥ विश्वाहा । शुक्रम् । पर्यः । अस् । धुक्षत ॥

3 sá váhniḥ putráḥ pitṛóḥ paví- *That son of the two parents, the*
travān *driver, the purifier, wisely purifies*
punāti dhīro bhūvanāni mā- *beings by his mysterious power.*
yáyā. *He has always milked from the*
dhenúm ca pṛśniṃ vṛṣabhám *speckled cow and from the bull*
surétasam *abounding in seed his shining*
viśvāhā śukráṃ páyō asya duk- *moisture.*
ṣata.

putrás : by the son of the parents (Heaven and Earth) Agni is meant ; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp. note on 1 b ; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice ; he is very frequently called pāvaká *purifier* (a term seldom applied to any other deity) ; he purifies beings in his character of priest. Sayana thinks the Sun is meant, and explains *purifies* by *illuminates*. dhenúm : the term *cow* is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1). vṛṣabhám : Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam : alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of víśvā áhā as an acc. of time (cp. p. 300, 5) = *for all days* equivalent to áhā víśvā which also occurs. dukṣata : unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh *milk* (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्तमो अयम् । देवानाम् । अपसाम् । अपःस्तमः ।
यो जजान रोदसी विश्वशमुवा । यः । जजान । रोदसीइति । विश्व
वि यो ममे रजसी सकृत्तया- इशमुवा ।

ज॒रै॒भिः स्त॒म्भ॒नेभिः॒ सम॑ानृ॒चे ॥ वि॒। यः॒। म॒मे। रज॑सी॒ इति॑। सु॒क्र॒तु॒ऽयया॑।
अ॒ज॒रै॒भिः। स्त॒म्भ॒नेभिः॒। सम॑। आ॒नृ॒चे ॥

4 ayām devānām apāsām apās- *He of the active gods is the*
tamo *most active who has created the two*
yó jajāna ródasī víśváśam- *worlds that are beneficial to all.*
bhuvā. *He who with insight has measured*
ví yó mamé rájasī sukratūyáyā *out the two spaces (and upheld*
ajārebhiḥ skāmbhanebhiḥ, sám *them) with unaging supports, has*
āṇṇce. *been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. apāsām : partitive gen. (p. 321, b a). ví . . . mamé : this expression is also used of Viṣṇu (see i. 154, 1. 3) and other gods. rájasī : the heavenly and the terrestrial spaces. The initial vowel of d must be restored. sám āṇṇce : red. pf. of arc sing (139, 6), the A. being used in the ps. sense; Śaṅkara explains it in an act. sense as pūjī-tavān *has honoured*, which he further interprets to mean sthā-pitavān *has established!*

५ ते नो॑ गृ॒ण॒ने म॒हिनी॑ म॒हि अ॒वः ते॑ इति॑ । नः॑ । गृ॒ण॒ने इति॑ । म॒हिनी॑
क्ष॒चं द्या॒वापृ॒थिवी॑ धा॒सथो॑ बृ॒हत् । इति॑ । म॒हि । अ॒वः ।
येना॒भि कृ॒ष्टीस्त॒तना॑म वि॒श्वहा॑ क्ष॒चम् । द्या॒वापृ॒थिवी॑ इति॑ । धा॒सथः॑ ।
प॒नाथ्य॒मोजो॑ अ॒स्मि स॒मिन्व॑तम् ॥ बृ॒हत् ।
येन॑ । अ॒भि । कृ॒ष्टीः । त॒तना॑म । वि॒श्वहा॑ ।
प॒नाथ्य॑म् । ओजः॑ । अ॒स्मि इति॑ । सम॑ ।
इ॒न्व॒तम् ॥

5 té no grṇāné, mahinī, máhi śrá- *So being lauded, O great ones*
vah, *bestow on us, O Heaven and Earth,*
kṣatráṃ, Dyāvā-Prthivī, dhā- *great fame and ample dominion.*
satho brhāt. *Bring for us praiseworthy offerings!*

yénābhī kṛṣṭís tatānāma viś- *by which we may always extend*
vāhā *over the peoples.*
panāyiam ōjō asmé sám inva-
tam.

té: N. du. f., used anaphorically (p. 294, b). gr̥nāné: pr. pt. of 1. gr̥ *sing*, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is mäh (81); mahánt (85 a) is also common; mahá and mahin are not common, but are inflected in several cases; máhi and mahás (88, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely. kṣatráṃ: without ca. dhāsathas: 2. du. sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatānāma: pf. sb. of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp. viśvāhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panāyāya: see 162, 2. ōjō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— u —) is abnormal (p. 440, f. n. 6). asmé: properly loc. of vayám (p. 104), but also used as a dat., is Pragṛhya; it is dat. here (200 A 1). invatam: 2. du. ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV., far more than are addressed to any other deity; for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to; after he has drunk Soma he agitates his jaws and his beard; and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunder-bolt (vájra), which, mythologically representing the lightning stroke, is his exclusive weapon. This bolt was fashioned for him by Tvaṣṭr, being made of iron (āyasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as *vájra-bāhu bearing the bolt in his arm* and *vajrín wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows; he also carries a hook (aṅkuśá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (ratheṣṭhā). Both his car and his steeds were fashioned by the Ṛbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds; thus for the slaughter of Vṛtra he is said to have drunk three lakes of Soma. One whole hymn (x. 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvaṣṭr, the artificer among the gods. Agni is called Indra's twin brother, and Pūṣan (vi. 54) is also his brother. His wife, who is often mentioned, is Indrāṇī. Indra is associated with various other deities. The Maruts (i. 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marútvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuṇa (vii. 86) and Vāyu, god of Wind, less often with Soma (viii. 48), Bṛhaspati (iv. 50), Pūṣan, and Viṣṇu.

Indra is of vast size; thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might; and no one like him is known among the gods. Thus various epithets such as *śakrá* and *śácīvant mighty, śácīpáti lord of might, śatá-kratu having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts, he attacks the chief demon of drought, usually called Vṛtra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vṛtra who encompasses the waters, hence receiving the exclusive epithet *apsu-jít conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*pārvata*, *girī*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ādri*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also; they further appear under the names of udder (*ūdhar*), spring (*ūtisa*), cask (*kāvandha*), pail (*kōśa*). The clouds, moreover, appear as the fortresses (*pūras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhīd*). But the chief and specific epithet of Indra is 'Vṛtra-slayer' (*Vṛtra-hān*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Viṣṇu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Rākṣases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vṛtra and to win the light. When he had slain Vṛtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vṛtra fight. Indra is then simply said to find the light; he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun; he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows; when he overcame Vṛtra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vṛtra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like

the axle; he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vṛtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv. 51); this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma; for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Panis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual protégés, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvastṛ. He forms a marked contrast to Varuṇa, the other great universal monarch of the RV., who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vṛtrahān) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vṛtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u drop*.

ii. 12. Metre: Tristubh.

१ यो जा॒त ए॒व प्र॒थ॒मो म॒नस्वा॒न यः । जा॒तः । ए॒व । प्र॒थ॒मः । म॒नस्वा॒न ।
 दे॒वो दे॒वान् क्र॒तु॒ना प॒र्यभू॑षत् । दे॒वः । दे॒वान् । क्र॒तु॒ना । प॒रि॒ऽअभू॑षत् ।
 य॒स्य शु॒ष्मा॒द्रो॒दसी॒ अभ्य॑सेतां य॒स्य । शु॒ष्मा॒त् । रो॒दसी॒ इति॑ । अभ्य॑से-
 नृ॒ण॒स्य म॒हा स ज॑ना॒स इन्द्रः॑ ॥ ता॒म् ।
 नृ॒ण॒स्य । म॒हा । सः । ज॑ना॒सः । इन्द्रः॑ ॥

1 yó jātá evá prathamó mānasvān The chief wise god who as soon
 devó devān krátunā paryábhū- as born surpassed the gods in
 ṣat; power; before whose vehemence the
 yásya śúṣmād ródasī ábhyase- two worlds trembled by reason of
 tām the greatness of his valour: he,
 nṛṇāsya mahnā : sá, janāsa, O men, is Indra.
 Índraḥ.

evá : see p. 224, 2. mānas-vān : note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (i. 160, 3) ; had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān : cp. i. 1, 5 c. paryá-bhūṣat : the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, surpass seems the most probable. Sāyana explains it here as encompassed with protection; in the AV. as ruled over; in the TS. as surpassed. ródasī : the Pragrhya ī of duals is not shortened in pronunciation before vowels (p. 437, f. n. 3). ábhyasetām : ipf. of bhyas = bhī be afraid of, with abl. (p. 316, b). mahnā : inst. of mahán greatness (cp. p. 458, 2). The refrain sá, janāsa, Índraḥ ends every stanza (except the last) of this hymn; similarly víśvas-mād Índra úttaraḥ ends all the twenty-three stanzas of x. 86.

२ यः पृ॒थि॒वीं व्य॑थ॒माना॒मद्वं॑हुद् यः । पृ॒थि॒वीम् । व्य॑थ॒माना॒म् । अ॒द्वं॑हुद् ।
 यः पर्व॑ता॒न्प्रकु॑पिता॒न् अरं॑णात् । यः । पर्व॑ता॒न् । प्रकु॑पिता॒न् । अरं॑णात् ।
 यो अ॒न्तरि॑चं वि॒ममे॒ वरी॑यो यः । अ॒न्तरि॑चम् । वि॒ममे॒ । वरी॑यः ।

यो द्यामस्तम्भात्स जनास इन्द्रः ॥ यः । द्याम् । अस्तम्भात् । सः । जनासः ।

इन्द्रः ॥

2 yāḥ prthivīm vyāthamānām Who made firm the quaking
ādr̥mhad, earth, who set at rest the agitated
yāḥ pārvatān prākupitāṁ āram- mountains; who measures out the
nāt, air more widely, who supported
yō antārikṣaṁ vimamé vāriyo, heaven: he, O men, is Indra.
yó dyām āstabhnāt: sá, janāsa,
Índrah.

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn. corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described. āramnāt: ipf. of ram set at rest. vimamé vāriyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, extended so as to be wider; cp. vi. 69, 5, where it is said of Indra and Viṣṇu: 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó sky. āstabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदार्जदपधा वलस्व । सिन्धून् ॥
यो अश्मनोर्न्तरग्निं जजान यः । गाः । उत्तः । अर्जत् । अपः । धा । वलस्व ।
संवृक्त्समत्सु स जनास इन्द्रः ॥ यः । अश्मनीः । अन्तः । अग्निम् । जजान ।
समवृक् । समत्सु । सः । जनासः । इन्द्रः ॥

3 yó hatvāhim áriṇāt saptá sín- Who having slain the serpent
dhūn, released the seven streams, who
yó gā udājad apadhā Valāsyā, drove out the cows by the unclosing
yó áśmanor antár agniṁ jajāna, of Vala, who between two rocks
samvṛk samātsu: sá, janāsa, has produced fire, victor in battles:
Índrah. he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vṛtra, and the capture of the cows imprisoned by Vala; cp. ii. 14, 2: *yó apó vavṛvāmsam Vṛtrám jaghána who slew Vṛtra who had enclosed the waters*, and *ibid.* 3: *yó gā udājad, ápa hí Valám vāh who drove out the cows, for he unclosed Vala*. *árināt*: ipf. of *ri* release. *saptá síndhūn*: the seven rivers of the Panjāb. *gās*: A. pl. of *gó* cow. *ud-ājat*: ipf. of *aj* drive. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp. 97, 2). The parallel use of *ápa-vṛ* in ii. 14, 3 (quoted above) indicates that *apa-dhā* means the *unclosing* by Indra of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvám Valásya gómató 'pāvar bīlam thou hast unclosed the aperture of Vala rich in cows*. The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala*. Sāyaṇa interprets it as an irregularity for the abl. = *from the enclosure of Vala*. *Valásya*: the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala*. *ásmanor antár*: between two clouds, according to Sāyaṇa; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ádreh sūnúh*).

४ येनेमा विश्वा चर्वना कृतानि	येन । इमा । विश्वा । चर्वना । कृतानि ।
यो दासं वर्णमधरं गुहाकः ।	यः । दासम् । वर्णम् । अधरम् । गुहा ।
श्चघ्नीव यो जिगीवा लक्षमादद्	अकरित्वकः ।
अर्यः पुष्टानि स जनास इन्द्रः ॥	श्चघ्नीऽइव । यः । जिगीवान् । लक्षम् ।
	आदत् ।
	अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā vísvā cyávanā kṛtāni,	By whom all things here have
yó dāsaṃ vārṇam ādharaṃ gū-	been made unstable, who has made
hākaḥ;	subject the Dāsa colour and has

śvaghnīva yó jigivāṁ lakṣām made it disappear; who, like a
 ādad winning gambler the stake, has
 aryāḥ puṣṭāni : sá, janāsa, taken the possessions of the foe: he,
 Índraḥ. O men, is Indra.

imā víśvā : all these things, that is, all things on earth. cyāvanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30. 22: yás tá víśvāni cicyuṣé who hast shaken the whole world. dāsam várṇam: the non-Aryan colour (= kṛṣṇām várṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa. ákar: root ao. of kṛ (148, 1 b), to be construed with both ádharam (make inferior = subject) and guhā (put in hiding = cause to disappear, drive away). When a final Visarjaniya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting íti after the word and repeating the latter in its pause form: ákar ity ákaḥ. jigivāṁ : pf. pt. of ji win (139, 4); on the Sandhi see 40, 3. Since the normal metre requires 〰 after the caesura (p. 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ādat: irr. a ao. (147 a 1) from dā give; though not analysed in the Pada text, it must owing to the sense be = ā-ādat has taken. aryás: gen of arí (99, 3); this word appears to be etymologically a Bv. = having no wealth (ri = rai), either for oneself (whence the sense needy, suppliant) or to bestow on others (whence the sense niggard, foe). [If a single meaning has to be given, devout is misleading, and suppliant should be substituted for it in the Vedic Grammar, p. 81, f. n. 1; 99, 3; and in the Index. p. 473.]

यं सा पृच्छन्ति कुहं सेति घोरम् यम् । स्म । पृच्छन्ति । कुहं । सः । इति ।
 उत्तेमाङ्गनैषो अस्तीत्येनम् । घोरम् ।
 सो अर्यः पुष्टीर्विजं इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदस्यै धत्तु स जनासु इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पुष्टीः । विजः । इव । आ ।
 मिनाति ।
 अत् । अस्यै । धत्त । सः । जनामः । इन्द्रः ॥

yuktágrāvṇo yó avitá suśipráḥ and has set to work the stones : he,
sutásomasya : sá, janāsa, Ín- O men, is Indra.

draḥ.

ccditá governs the three genitives (the rich, the poor, the priestly poet) of a b, as the three relatives show; while avitá governs that of c. su-śiprás : Bv. cd., p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tawny*, hāri-śipra being parallel to hāri-śmaśāru *tawny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches; it could not well mean *jaws* which are hánū. yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याश्वासः प्रदिशि यस्व गावो यस्व । अश्वासः । प्रदिशि । यस्व । गावः ।
यस्व ग्रामा यस्व विश्वे रथासः । यस्व । ग्रामाः । यस्व । विश्वे । रथासः ।
यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
gāvo, clans, all chariots; who creates the
yásya grāmā, yásya víśve rá- sun, the dawn; who is the guide
thāsaḥ; of the waters: he, O men, is
yáḥ sūriam, yá uśásam jajāna; Indra.
yó apām netā : sá, janāsa, Ín-
draḥ.

uśásam : often also uśásam; du. N. A. uśásā and uśásā; N. pl. uśásas and uśásas; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विह्वयेति यम् । क्रन्दसी इति । संयती इति सम्
परेऽवरे उभया अमित्राः । ऽयती । विह्वयेति इति विह्वयेति ।
समानं चिद्रथमातस्त्रिवासा परे । अवरे । उभयाः । अमित्राः ।
नाना हवेति स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।
नाना । हवेति इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyatī vihvā-	Whom the two battle-arrays,
yete,	coming together, call upon diver-
pārē āvara ubhāyā amitrāḥ;	gently, both foes, the farther and
samānām cid rātham ātasthi-	the nearer; two having mounted
vāmsā	the self-same chariot invoke him
nānā havete: sá, janāsa, ín-	separately: he, O men, is Indra.
draḥ.	

sam-yatī: pr. pt. du. n. of sám-i go together. vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasāraṇa form of hvā) are synonymous = call on variously; cp. i. 102. 5. 6: nānā hí tvā hāvamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante siṣāsávaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4). The second Pāda explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker; according to Sayana, the superior and the inferior. samānām contrasted with nānā: two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause; cp. note on 5 b.

९ यस्मान्न ऋते विजयन्ते जनासो	यस्मात् । न । ऋते । विजयन्ते । जनासः ।
यं युध्यमाना अवसे हवन्ते ।	यम् । युध्यमानाः । अवसे । हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव	यः । विश्वस्य । प्रतिमानम् । बभूव ।
यो अच्युतच्युत् जनास इन्द्रः ॥	यः । अच्युतच्युत् । सः । जनासः । इन्द्रः ॥

9 yāsmān narté vijáyante jánāso,	Without whom men do not
yām yúdhyaṁānā āvase há-	conquer, whom they when fighting
vante;	call on for help; who has been a
yó víśvasya pratimānam ba-	match for every one, who moves the
bhūva,	immovable: he, O men, is Indra.
yó acyutacyút: sá, janāsa,	
índraḥ.	

Acc. No. 1096
Date.....

ná ṛté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p. 314, B 2). pratimānam: cp. iv. 18, 4: nahí nú asya prati-mānam ásti antár jātēsu utá yé jānitvāh for there is no match for him among those who have been born nor those who will be born. acyuta-cyút: cp. 4 a; also iii. 30, 4: tvám cyāváyann ácyutāni ... cáraṣi thou continuest shaking unshaken things.

१० यः शश्वतो महीनो दधानान् यः शश्वतः महि एनः दधानान् ।
 अमन्यमानाञ्छर्वी जघान् । अमन्यमानान् शर्वी जघान् ।
 यः शर्धति नानुददाति शृध्यां यः शर्धति न अनुददाति शृध्याम् ।
 यो दस्त्रीहन्ता स जनास इन्द्रः ॥ यः दस्त्रीः हन्ता स जनासः इन्द्रः ॥

10 yāh śáśvato máhi éno dádhanān Who slays with his arrow the
 ámanyamānāñ chárūā jaghána; unexpected many that commit
 yāh śárdhate nānudádāti śrdh- great sin; who forgives not the
 yām, arrogant man his arrogance, who
 yó dásyor hantá: śá, janāso, slays the Dasyu: he, O men, is
 Índrah. Indra.

dádhanān: pr. pt. Ā. of dhā. The Sandhi of ān (39) is not applied between Pādas (cp. i. 35, 10 c). ámanyamānān: not thinking scil. that he would slay them; on the Sandhi of n + ś, see 40, 1. śárvā: with his arrow (inst., p. 80); with his characteristic weapon, the vājra, he slays his foes in battle. jaghána: has slain (and still slays) may be translated by the present (213 A a). anu-dádāti: 3. s. pr. of ánu + dā forgive, with dat. (cp. 200 A f). dásyos: of the demon. a term applied to various individual demons, such as Sambara (11 a).

११ यः शश्वरं पर्वतेषु क्षियन्तं यः शश्वरम् पर्वतेषु क्षियन्तम् ।
 चत्वारिंशं शूरयन्त्वविन्दत् । चत्वारिंशम् शूरदि अनुअविन्दत् ।
 औजायमानं यो अहिं जघान् औजायमानम् यः अहिम् जघान् ।
 दानुं शयानं स जनास इन्द्रः ॥ दानुम् शयानम् स जनासः इन्द्रः ॥

- 11 yáḥ Śámbaram párvateṣu kṣi- Who in the fortieth autumn
 yántam found out Śambara dwelling in
 catvāriṃśyām śarádi anvá- the mountains; who has slain the
 vindat; serpent as he showed his strength,
 ojāyámānam yó áhiṃ jaghána, the son of Dānu, as he lay: he,
 Dānum śáyānam: sá, janāsa, O men, is Indra.
 Índrah.

Śambara, next to Vṛtra, Vala, and Śuṣṇa, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yántam: see note on i. 154, 2d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvá-vindat: ipf. of 2. vid find. The second hemistich refers to Indra's slaughter of Vṛtra. ojāyámānam: cp. iii. 32, 11: áhann áhiṃ pariśáyānam árṇa ojāyámānam thou slewest the serpent showing his strength as he lay around the flood. Dānum: this is strictly the name of Vṛtra's mother, here used as a metonymy = Dānava; cp. i. 32, 9: Dānuḥ śaye sahāvatsā ná dhenúḥ Dānu lay like a cow with her calf (i. e. Vṛtra). śáyānam: pr. pt. Á. of śī lie (134, 1 c).

- १२ यः सप्तरेरिमवृषभस्तुविष्मान् यः । सप्तरेरिमः । वृषभः । तुविष्मान्
 अवाहजत्सर्वे सप्त सिन्धून् । अवऽअहजत् । सर्वे । सप्त । सिन्धून् ।
 यो रौहिणमस्फुरद्वज्राब्जम् यः । रौहिणम् । अस्फुरत् । वज्रऽबाज्जम् ।
 द्यामरोहन्तं स जना इन्द्रः ॥ द्याम् । अरोहन्तम् । सः । जनाः । इन्द्रः ॥

- 12 yáḥ saptáraṣmir vṛṣabhás túvi- The mighty seven-reined bull who
 śmān let loose the seven streams to flow;
 avásrjat sártave saptá síndhūn; who armed with the bolt spurned
 yó Rauhiṇám ásphurad vājra- Rauhiṇa as he scaled heaven: he,
 bāhur O men, is Indra.
 dyām āróhantam: sá, janāsa,
 Índrah.

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-raśmis:

14 yáḥ sunvántam ávati, yáḥ pác- antam, yáḥ śáṃsantam, yáḥ śáśamā- nám ūtí; yásya bráhma várdhanam, yásya sómo, yásyedám rádhāḥ: sá, janāsa, Índrah.	Who with his aid helps him that presses Soma, him that bakes, him that offers praise, him that has pre- pared the sacrifice; whom prayer, whom Soma, whom this gift strengthens: he, O men, is Indra.
---	--

sunvántam: all the participles in a and b refer to some act of worship: pressing Soma; baking sacrificial cakes, &c.; praising the gods; having prepared the sacrifice. śáśamānám: explained by Śāyana as stotram kurvānam *offering a Stotra*; by the Naighaṇṭuka, iii. 14, as arcantam *singing*; by the Nirukta, vi. 8, as śaṃsamānam *praising*. ūtí: contracted inst. of ūtí (p. 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantī *helping with aid*. várdhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhās, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens; yásya being an objective gen. (p. 320, B 1 b). idám rádhās *this gift* = this sacrificial offering.

१५ यः सुन्वते पचते दुध्न आ चिद् वाजं दर्दरिषि स किलसि सत्यः । वयं ते इन्द्र विश्वहं प्रियासः सुवीरांसो विद्युमावदेम ॥	यः । सुन्वते । पचते । दुध्नः । आ । चिद् । वाजम् । दर्दरिषि । सः । किल । असि । सत्यः । वयम् । ते । इन्द्र । विश्वहं । प्रियासः । सुवीरांसः । विद्युम् । आ । वदेम ॥
--	--

15 yáḥ sunvaté pácate dudhrá á cid vájam dárdarṣi, sá kilāsi sat- yáḥ. vayám ta, Indra, viśváha pri- yāsaḥ, suvírāso vidátham á vademā.	As he who, most fierce, enforces booty for him that presses and him that bakes, thou indeed art true. We ever dear to thee, O Indra, with strong sons, would utter divine worship.
---	---

This concluding stanza is the only one that does not end with the refrain sá, janāsa, Índrah. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of *b* the words *sá kīla_{asi} satyāḥ* *as such thou art indeed true* = to be depended on (cp. note on *satyām* in i. 1, 6 c); while *c* and *d* are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *brhád vadema vidáthe suvīrāḥ* *we would, accompanied by strong sons, speak aloud at divine worship*. *á cid*: perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te*: gen. with *priyāsas* (p. 322, C). *vidátham*: the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣkā*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥ṣni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāṣa*, *cooling*, and *jālāṣa-bheṣaja*, *possessing cooling remedies*.

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मॄतां सुमन्मेतु	आ । ते । पि॒तः । म॒रु॒ता॒म् । सु॒म॒न्म् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सू॒र्य॒स्य । स॒म॒ऽदृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्व॒ति । क्ष॒मे॒त ।
प्र जायेमहि रुद्र प्रजामिः ॥	प्र । जा॒ये॒म॒हि । रु॒द्र । प्र॒ज॒ामिः ॥

1 ā te, pitar Marutām, sumnām	Let thy good will, O Father of
etu :	the Maruts, come (to us) : sever us
mā naḥ sūryasya saṁdṛśo yuyo-	not from the sight of the sun. May
thāḥ.	the hero be merciful to us in regard
abhi no vīro ārvati kṣameta;	to our steeds ; may we be prolific
prā jāyemahi, Rudra, prajā-	with offspring.
bhiḥ.	

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pada; in the latter case only the first syllable would be accented (p. 465, 18 a). **yuyothās**: 2. s. inj. *Ā*. of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). **saṁdṛśas**: abl. 201 A 1. **vīrās** = Rudra, with change from 2. to 3. prs., as is often the case (cp. i. 85, 5 c). **ārvati abhi kṣameta** = may he not injure us in our steeds, may he spare them. **Rudra** must be read as a trisyllable (15. 1 d).

२ त्वाद्दत्तेभि रुद्र शतमेभिः	त्वाद्दत्तेभिः । रुद्र । शतमेभिः ।
शतं हिमा अशीय भेषजेभिः ।	शतम् । हिमाः । अशीय । भेषजेभिः ।
व्यस्रद्वेषो वितरं वंहो	वि । व्यस्रत् । द्वेषः । वितरस्व । वि । वंहः ।
व्यमीवाश्चातयस्वा विषूचीः ॥	वि । व्यमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud ^a ra, śamtame- bhiḥ	By the most salutary medicines given by thee, O Rudra, I would
śatām hīmā aśīya bheṣajēbhiḥ.	attain a hundred winters. Drive
vī asmād dvēṣo vitarām, vī	far away from us hatred, away
āmho,	distress, away diseases in all di-
vī āmivās cātayasvā viṣūcīḥ.	rections.

tvā-dattebhī: the first member of this cd. retains the inst. case-form (p. 273); Sandhi, 47. śatām: on the concord see p. 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā. of amś (p. 171, 4). vī: the prp. of a cd. vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv. of the cpv. of vī farther (cp. út-tara) employed only with verbs compounded with vi. cātayasvā: ipv. Ā. cs. of cat, with metrical lengthening of the final vowel. viṣūcīs: A. pl. f. of viṣvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्य रुद्र श्रियासि	श्रेष्ठः । जातस्य । रुद्र । श्रिया । असि ।
तवस्तमस्तवसां वज्रबाहो ।	तवःस्तमः । तवसाम् । वज्रबाहो इति
पर्षि णः पारमंहसः स्वस्ति	वज्रबाहो ।
विश्वामिमीती रपसो युयोधि ॥	पर्षि । नः । पारम् । अंहसः । स्वस्ति ।
	विश्वामिमीती । रपसः । युयोधि ॥

3 śréṣṭho jātasya, Rud ^a ra, śri- yāsi,	Thou art the best of what is born, O Rudra, in glory, the mightiest of
tavástamas tavásām, vajrabāho.	the mighty, O wielder of the bolt.
pārṣi ṇaḥ pārām āmhasaḥ su- asti;	Transport us to the farther shore of distress in safety. Ward off

jātāsya : the pp. used as a n. collective noun = *that which has been born, creation*. vajra-bāho : it is only here that this specific epithet of Indra is applied to any other deity ; the voc. o of u stems is regularly treated as Praghya by the Pada text, but not in the Saṃhitā text (where for instance vāyav ā and vāya ukthébhiḥ are written). pārṣi : from pr take across, is one of a number of isolated 2. s. pr. indicatives in form, but ipv. in sense (p. 349, β). ṇas : initial n cerebralized even in external Sandhi (65 A c). pārām : acc. of the goal (197 A 1). svastī : this word is not analysed in the Pada text (like sumatī, &c.) because asti does not occur as an independent substantive ; here it is a shortened form of the contracted inst. svastī (p. 80, n. 2) ; it is several times used in the sense of a final dat. = svastāye. abhītis : = abhī itis, hence the Svarita (p. 464, 17, 1 a) ; Sandhi, 47. yuyodhi : 2. s. ipv. of yu separate, with irr. strong radical vowel (p. 144, a).

४ मा त्वा रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःस्तुती । वृषभ । मा । सःहती ।
 उन्नो वीराँ अर्पय भेषजैभिर् उत् । नः । वीरान् । अर्पय । भेषजैभिः ।
 भिषक्तमं त्वा भिषजाँ शृणोमि ॥ भिषक् तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 nāmobhir, *with our obeisances, nor with ill*
 mā dúṣṭutī, vṛṣabha, mā sá- *praise, O bull, nor with joint*
 hūtī. *invocation. Raise up our heroes*
 ún no vīráñ arpayā bheṣajé- *with remedies: I hear of thee as*
 bhir : *the best physician of physicians.*
 bhiṣáktamam tvā bhiṣájām śr-
 ñomi.

cukrudhāmā : this form, red. (es.) ao. (149, p. 174) might in itself be either sb. or inj., because the 1. pl. P. of these moods is identical in a stems ; but the use here of the prohibitive pcl. mā, which is employed with inj. forms only (180), decides the question. nāmobhis : that is, with ill or inadequate worship ; eo. dúṣṭutī in b ; the latter form is a contracted inst. (p. 80) ; on

the internal Sandhi of this word see 43, 3 a. *sāhūtī*: contracted inst.; invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd ṛ* (p. 197, irr. 1) = *raise up, strengthen*. *bhiṣájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीममिहवते यो हविर्मिरु हवीमऽमिः । हवते । यः । हविऽमिः ।
 अव स्तोमिमी रुद्रं दिषीय । अव । स्तोमिमिः । रुद्रम् । दिषीय ।
 ऋदूदरः सुहवो मा नो अख्ये ऋदूदरः । सुहवः । मा । नः । अख्ये ।
 बभ्रुः सुशिप्रो रीरधन्नायै ॥ बभ्रुः । सुशिप्रः । रीरधत् । मनायै ॥

5 *hāvīmabhir hāvate yó havir-* Rudra who is called on with
bhir, invocations and with oblations, I
áva stómebhī Rud^arām diṣīya : would appease with songs of praise:
ṛdūdāraḥ suhávo mā no asyái may he, the compassionate, easy
babhrūḥ suśīpro rīradhan ma- to invoke, ruddy brown, fair-
nāyai. lipped, not subject us to that
jealousy of his.

hāvīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao. op. *Ā.* of *dā* *give* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yaska who explains it as *mṛdu-udara*); for *ṛdū-pā* and *ṛdū-vṛdh* are separated and *dara* is separated in *puram-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca). *babhrús*: this colour is attributed to Rudra in viii. 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śīpras*: see note on ii. 12, 6 c. *rīradhat*: inj. red. ao. of *randh*. *asyái manāyai*: that is, Rudra's well-known wrath is deprecated; cp. 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps. sense (= *hūyate* according to Sāyaṇa). The following sense has also been suggested: 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

उन्मा॑ मम॒न्द वृष॑भो म॒रुत्वान्॑ उ॒त् । मा॒ । म॒म॒न्द । वृष॑भः । म॒रुत्वान्॑ ।
 त्वक्षी॑यसा॒ वय॑सा॒ नाध॑मानम् । त्वक्षी॑यसा । वय॑सा । नाध॑मानम् ।
 घृ॒णी॒व क्वा॒याम॑र॒पा अ॒शी॒या घृ॒णि॒ऽइ॒व । क्वा॒याम् । अ॒र॒पाः । अ॒शी॒य ।
 वि॒वा॒से॒यं रु॒द्र॒स्य॑ सु॒न्नम् ॥ आ । वि॒वा॒से॒यम् । रु॒द्र॒स्य॑ । सु॒न्नम् ॥

ūn mā mamanda vṛṣabhó Ma- The bull accompanied by the
 rútvān Maruts has gladdened me, the sup-
 tvākṣīyasā vāyasā nādhama- pliant, with his most vigorous force.
 nam. I would unscathed attain shade in
 ghṛṇīva chāyām arapā aśīya : heat as it were : I would desire to
 ā vivāseyam Rudrásya sum- win the good will of Rudra.
 nám.

úd . . . mamanda : pf. of mand (nasalized form of mad) gladden ; intransitive, be glad, in Ā. only. ṛṣabhás : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed. The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = by reason of heat (199 A 3) or time = in heat (199 A 5) ; Sāyaṇa's explanation is ghṛṇi iva like one heated by the rays of the sun ; but a word ghrṇin N. ghrṇī does not occur, and the accent is wrong. For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayám we have entered thy shelter like shade (protecting) from heat (p. 317, 2). aśīya : see 2 b ; on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van win.

ॐ कृ॑णु॒ स्व ते॑ रु॒द्र मृ॒क्याकु॑रु॒ कृ॑णु॒ । स्वः । ते॒ । रु॒द्र । मृ॒क्याकु॑रु॒ ।
 ह॒स्तो॒ यो अ॒स्ति भे॒षजो॑ ज॒ला॒षः । ह॒स्तः । यः । अ॒स्ति । भे॒षजः । ज॒ला॒षः ।
 अ॒प॒म॒र्ता र॒प॒सो दै॒व्य॒स्त्रा॒- अ॒प॒म॒र्ता । र॒प॒सः । दै॒व्य॒स्त्रा॒ ।
 भी॒ नु मा॑ वृष॒भ च॒क्ष्मी॒थाः ॥ अ॒भि । नु॒ । मा॒ । वृष॒भ । च॒क्ष्मी॒थाः ॥

7 kúa syá te, Rud ^{ra} , mṛṣayákur	Where, O Rudra, is that merciful
hásto yó ásti bheṣajó jálāṣaḥ ?	hand of thine which is healing and
apabhartá rápaso dáiviasya	cooling? As remover of injury
abhí nú mā, vṛṣabha, cakṣam-	coming from the gods, do thou, O
ithāḥ.	Bull, now be compassionate towards
	me.

kvaí sya : see p. 450, b. bheṣajás is an adj. here and in one other passage; otherwise it is a n. noun meaning *medicine*. apabhartā : on the accent see p. 453, 9 d. dáiviasya : derived from the gods, that is, such as is inflicted by Rudra himself; on the Sandhi of the final vowel, cp. 6 c. abhi : final vowel metrically lengthened in the second syllable of the Pada, but not in 1 c. cakṣamīthās : 2. s. pf. op. of kṣam (p. 156, 3).

प्र बभ्रवे वृषभाय श्रुतिचे	प्र । बभ्रवे । वृषभाय । श्रुतिचे ।
महो महीं सुष्टुतिमीरयामि ।	महः । महीम् । सुऽस्तुतिम् । ईरयामि ।
नमस्या कल्मलीकिन् नमीमिर्	नमस्य । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि त्विष रुद्रस्य नाम ॥	गृणीमसि । त्विषम् । रुद्रस्य । नाम ॥

prá babhráve vṛṣabhāya śvītīcé	For the ruddy-brown and whitish
mahó mahīm suṣṭutīm īrayāmi.	bull I utter forth a mighty eulogy
namasyā kalmalīkinam námo-	of the mighty one. I will adore
bhir.	the radiant one with obeisances.
gṛṇīmāsi tveṣāṃ Rudrásyā	We invoke the terrible name of
nāma.	Rudra.

prá . . . īrayāmi : an example of the prp. at the beginning, and the vb. to which it belongs at the end of a hemistich. śvītīcé : D. s. of śvītīc (cp. 93). mahás : gen. s. m. of máh, beside the acc. s. f. of the same adj. (Sāyaṇa : mahato mahatīm), of the great one (Rudra); cp. i 1, 5 c. namasyā : according to the Pada this form has its final syllable metrically lengthened for namasyā, which is the 2. s. ipv.; otherwise it is the 1. s. sb. (p. 128), which is the more likely because the third syllable does not favour metrical lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda. The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. *gr̥nīmāsi*: 1. pl. pr. of *gr̥ sing* (p. 138).

९ स्थिरेभिरङ्गैः पुरुरूप उग्रो स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
 बभ्रुः शुक्रिभिः पिपिशे हिरण्यैः । बभ्रुः । शुक्रिभिः । पिपिशे । हिरण्यैः ।
 ईशानादस्य भुवनस्य भूरैर् ईशानात् । अस्य । भुवनस्य । भूरैः ।
 न वा उ योषद्द्रादसुर्यम् ॥ न । वै । ऊं इति । योषत् । द्रात् ।
 असुर्यम् ॥

९ *sthirébhir āngaiḥ pururūpa ugró babhrúḥ śukrébhiḥ pipiṣe hira-nyaiḥ. íśānād asyá bhúvanasya bhúrer ná vá u yoṣad Rudrād asuryām.* With his firm limbs, having many forms, the mighty one, ruddy-brown, has adorned himself with bright gold ornaments. From the ruler of this great world, from Rudra, let not his divine dominion depart.

sthirébhir āngaiḥ : probably to be construed with *pipiṣe*, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments; *Sāyana* supplies *yuktás furnished with firm limbs*. *pipiṣe*: pf. A. of *piś*. *íśānād*: pr. pt. (agreeing with *Rudrād*) of *íś rule over* with gen. (202 A a); the pf. pt. is *íśāná*. *bhúres*: agreeing with *bhúvanasya*; cp. vii. 95, 2: *cétantī bhúvanasya bhúreḥ taking note of the wide world* (where *bhúres* could not agree with any other word); *Sāyana* takes it with *Rudrād*. *yoṣat*: s ao. of *yu separate* (p. 162, 2; 201 A 1). *asuryām*: an examination of the occurrences of this word indicates that as an adj. it should be pronounced *asuría*, but as a substantive *asuryá*.

१० अर्हन्विमर्षि सायकानि धन्वा- अर्हन् । विमर्षि । सायकानि । धन्वं ।
 हन्त्रिष्कं यजतं विश्वरूपम् । अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।
 अर्हन्निदं दयसे विश्वमभ्वं अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
 न वा ओजीयो रुद्र त्वदस्ति ॥ न । वै । ओजीयः । रुद्र । त्वत् । अस्ति ॥

१२ कुमा॒रश्चि॒त्पि॒तरं॑ व॒न्द॒मानं॑	कुमा॒रः । चि॒त् । पि॒तरं॑ । व॒न्द॒मानम् ॥
प्रति॑ ना॒नाम् रु॒द्रोप॑यन्तम् ।	प्रति॑ । ना॒नाम् । रु॒द्र । उ॒प॒य॑न्तम् ।
भूरे॑दा॒तारं॑ स॒त्पतिं॑ गृणीषि	भूरे॑ः । दा॒तारं॑ । स॒त्प॒तिम् । गृणी॑षि ।
स्तु॒तस्त्वं भि॑षजा रा॒स्व॒सि ॥	स्तु॒तः । त्वम् । भि॑षजा । रा॒सि । अ॒सि इति॑ ॥

- 12 *kumārās cit pitāraṃ vādamā-* *A son bows towards his father*
naṃ *who approving approaches him, O*
prāti nānāma Rudra opayāntam. Rudra. I sing to the true lord,
bhūrer dātāraṃ sātpatim grṇiṣe: the giver of much: praised thou
stutās tuāṃ bheṣajā rāsi asmé. givest remedies to us.

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyaṇa (*pratīnato 'smi I have bowed down to*) and several translators in treating *nānāma* as 1. s. pf., which in the RV. could only be *nanama* (p. 149, n. 1). *nānāma*: = pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches. *grṇiṣe*: an irr. form of the 1. s. A. of *gr sing.* *asmé*: dat., p. 104; 200 A 1.

१३ या॒ वो॒ भि॑षजा म॒रुतः॑ शुची॑नि	या॒ । वः॑ । भि॑षजा । म॒रुतः॑ । शुची॑नि ।
या॒ श॒न्त॒मा वृ॑षणो॒ या॒ म॒यो॒भु ।	या॒ । श॒म् । श॒न्त॒मा । वृ॑षणः॒ । या॒ । म॒यः॑ । भु ।
या॒नि॒ मनुर॑वृणीता पि॒ता न॒स	या॒नि॒ । म॒नुः । अ॒वृ॑णीत । पि॒ता । नः॑ ।
ता॒ शं च॒ योश्च॑ रु॒द्रस्त्वं व॑रि॒म ॥	ता॒ । श॒म् । च॒ । योः॑ । च॒ । रु॒द्रस्त्वं । व॑रि॒म ॥

- 13 *yā vo bheṣajā, Marutaḥ, śucīni,* *Your remedies, O Maruts, that*
yā śāntamā, vṛṣaṇo, yā mayo- *are pure, that are most wholesome,*
bhū, *O mighty ones, that are beneficent,*
yāni Mānur āvṛṇītā, pitā nas: *that Manu, our father, chose: these*
tā śāp ca yós ca Rudrásya *and the healing and blessing of*
vaśmi. *Rudra I desire.*

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhū:** the short form of the N. pl. n. (p. 82, n. 7, and p. 83, d). **Mānus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávṛṇītā:** 3. s. ipf. *Ā.* (with metrically lengthened final vowel) of 2. *vr̥ choose*. **śám, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेति रुद्रस्त्वं वृज्याः परिं । नः । हेतिः । रुद्रस्त्वं । वृज्याः ।
 परिं त्वेषस्त्वं दुर्मतिर्मही गात् । परिं । त्वेषस्त्वं । दुःमतिः । मही । गात् ।
 अवं स्थिरा मघवन्तस्तनुष्व अवं । स्थिरा । मघवन्तः । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári ṇo hetí Rud^arásya vṛjyāḥ, *May the dart of Rudra pass us*
 pári tveṣásya durmatír mahí *by, may the great ill will of the*
 gāt. *terrible one go by us: slacken thy*
 áva sthirá maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons; O bounteous one, be merci-*
 mīḍhvas, tokāya tánayāya mṛṣa. *ful to our children and descendants.*

vṛjyās: 3. s. root *ao. pre.* (p. 172 a) of *vr̥j twist*. **gāt:** root *ao. inj.* of *gā go*. **maghávadbhyas:** the I. D. Ab. pl. of *maghávān* are formed from the supplementary stem *maghávānt* (91, 5). **áva tanuṣva sthirá:** *relax the taut*, with reference to the bow, the special weapon of Rudra; used with the dat. because equivalent to *mṛṣa be merciful to* (p. 311 f). **mīḍhvas:** voc. of the old unreduplicated pf. pt. *mīḍhvāms*, cp. p. 66; 157 b (p. 182). **mṛṣa:** = *mṛṣa*, p. 437, a 9.

१५ एवा बभ्रो वृषभ चिकितान् एव । बभ्रो इति । वृषभ । चिकितान् ।
 यथा देव न हृणीषि न हंसि । यथा । देव । न । हृणीषि । न । हंसि ।
 हवनयुक्तो रुद्रो ह बोधि हवनयुत । नः । रुद्र । ह । बोधि ।
 बृहद्वदेम विदधे सुवीराः ॥ बृहत् । वदेम । विदधे । सुवीराः ॥

15 evá, babhro vṛṣabha cekitāna,	<i>So, O ruddy brown, far-famed</i>
yáthā, deva, ná hr̥ṇīśé ná háṃsi,	<i>bull, be listening here, O Rudra, to</i>
havanaśrún no Rud'rehá bodhi.	<i>our invocation, inasmuch as thou</i>
bṛhád vādema vidátthe suvírāḥ.	<i>art not wroth and slayest not, O</i>
	<i>god. We would, with strong sons,</i>
	<i>speak aloud at divine worship.</i>

éva: to be taken with c, since in the normal syntactical order it should follow yáthā in the sense which it here has (p. 241, 1); when yathā meaning *so that* follows, it is normally construed with the sb. (241, 2), not with the ind., as here. cekitāna: voc. int. pr. pt. of cit *note*; Śaṅkara explains it as *knowing all*, but the act. only has this sense (e. g. cikitvāṃs *knowing*); this and the two preceding vocatives are unaccented because not beginning the Pāda (p. 466, 18b). hr̥ṇīśé: 2. s. Ā. pr. of 2. hr̥ *be angry*. háṃsi: 2. s. pr. of han, Sandhi, 66 A 2. bodhi: 2. s. root ao. ipv. of bhū (p. 172, n. 1). nas: dat. to be taken with bodhi, lit. *be invocation-hearing for us* (not gen. dependent on havana, lit. *hearing the invocation of us*). vādema: see note on ii. 12, 15 d.

APĀM NAPĀT

This deity is celebrated in one entire hymn (ii. 35), is invoked in two stanzas of a hymn to the Waters, and is often mentioned incidentally elsewhere. Brilliant and youthful, he shines without fuel in the waters which surround and nourish him. Clothed in lightning, he is golden in form, appearance, and colour. Standing in the highest place, he always shines with undimmed splendour. Steeds, swift as thought, carry the Son of Waters. In the last stanza of his hymn he is invoked as Agni and must be identified with him; Agni, moreover, in some hymns addressed to him, is spoken of as Apām napāt. But the two are also distinguished; for example, 'Agni, accordant with the Son of Waters, confers victory over Vṛtra'. The epithet āśu-héman *swiftly-speeding*, applied three times to Apām napāt, in its only other occurrence refers to Agni. Hence Apām napāt appears to represent the lightning form of Agni which lurks in the cloud. For Agni, besides being directly called Apām napāt, is also termed the embryo (gárbha) of the waters; and the third form of Agni is described as kindled in the waters.

This deity is not a creation of Indian mythology, but goes back to the Indo-Iranian period. For in the Avesta Apām napāt is a spirit of the

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre: Triṣṭubh.

१ उपैमसृक्षि वाजयुर्वस्वां उपै। ईस्। अ॒सृ॒क्षि। वा॒ज॒ऽयुः। व॒च॒स्याम्।
चनो दधीत नाद्यो गिरा मे। चनः। द॒धी॒त। ना॒द्यः। गिरः। मे।
अपां नपादाशुहेमा कुवित्स अपाम्। नपा॑त्। आ॒शु॒हेमा॑। कु॒वित्। सः।
सुपेशसस्करति जोषिषद्धि ॥ सु॒पे॒श॒सः। क॒र॒ति। जो॒षि॒षत्। हि ॥

1 ūpem asṛkṣi vājayūr vacasyām: Desirous of gain I have sent
cāno dadhīta nādyo giro me. forth this eloquence (to him): may
Apām nāpād āśuhēmā kuvit sā the son of streams gladly accept
supéśasas karati? jóṣiṣad dhí. my songs. Will he, the Son of
Waters, of swift impulse, perchance
make (them) well-adorned? For
he will enjoy (them).

asṛkṣi: 1. s. Ā. s. ao. of sṛj, which with ūpa may take two acc., so that nādyām might be supplied. On im see 180 (p. 220). dadhīta: 3. s. pr. op. Ā. of dhā, which with cānas takes the acc. or loc. nādyā, which occurs only here, is evidently synonymous with apām nāpāt in c. āśuhēmā, though a Bv., is accented on the second member: see p. 455 ca. karati: 3. s. sb. root ao. of kr: unaccented because kuvit necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded; cp. ii. 84, 6: dhīyam vājapeśasam a prayer adorned with gain; on the accent see p. 455 ca; on the Sandhi (-s k-) see 43, 2 a. jóṣiṣat: 3. s. sb. iṣ ao. of juṣ. hí explains why he is likely to accept them; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

* इमं स्वसौ हृद आ सुतष्टं इ॒मम्। सु॒। अ॒सौ॒। हृ॒दः। आ॒। सु॒त॒ष्टम्।
मन्त्रं वोचेम कुविदस्य वेदत्। मन्त्रम्। वो॒चे॒म॒। कु॒वि॒त्। अ॒स्य॒। वे॒द॒त्।
अपां नपादसुर्यस्य म॒हा अपाम्। नपा॑त्। अ॒सु॒र्य॒स्य॒। म॒हा॒।
विश्वान्ययो भुवनो जजान ॥ वि॒श्वानि॒। अ॒र्यः॒। भु॒व॒ना॒। ज॒जान॒ ॥

2 imām sū asmai hṛdā ā sūtaṣ- tām	<i>We would verily utter from our heart this well-fashioned hymn for</i>
māntram vocema: kuvid asya védat?	<i>him. Perchance he will take note of it. The Son of Waters, the lord,</i>
Apām nápād, asuríasya mahnā, viśvāni aryó bhúvanā jajāna.	<i>by the greatness of divine dominion, has created all beings.</i>

hṛdā ā: this expression occurs several times, e. g. iii. 39, 1: matir hṛdā ā vacyāmānā a prayer welling from the heart. sūtaṣtam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of prs. with vac: cp. 200, 1 c. védat: 3. s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsya: see p. 451, 6.

३ सम॒न्या य॒न्युप॑ य॒न्यन्याः	सम् । अ॒न्याः । य॒न्ति । उप॑ । य॒न्ति ।
स॒मा॒न॒मूर्वे॑ न॒दः पृ॒णन्ति॑ ।	अ॒न्याः ।
त॒मू शुचिं॑ शुच॒यो दी॒दृवांस॑म्	स॒मा॒न॒म् । ऊ॒र्वम् । न॒दः । पृ॒णन्ति॑ ।
उ॒पां न॒पातं॑ परि॑ त॒स्युरा॒पः ॥	तम् । ऊ॒ इति॑ । शुचि॑म् । शुच॒यः । दी॒दृ॒वांस॑म् ।
	अ॒पाम् । न॒पातम् । परि॑ । त॒स्युः । आ॒पः ॥

३ sām anyā yānti, ūpa yanti anyāḥ:	<i>While some flow together, others flow to (the sea): the streams fill</i>
samānām ūrvām nadīḥ pr- ṇanti.	<i>the common receptacle; him the pure, the shining Son of Waters,</i>
tām ū śucim śucayo dīdivāṁ- sam	<i>the pure waters stand around.</i>
Apām nápātam pári tásthur āpaḥ.	

yānti: accented because of the antithesis expressed by anyāḥ—anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = occur. samānām: common, because all streams flow into it. nadyās: cp. asuryāsya in 2 c. prṇanti: from pr fill.

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam* : pf. pt. of *dī shine*, with lengthened red. vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं तम् । अस्मेराः । युवतयः । युवानम् ।
 मर्मृज्यमानाः परि चन्द्यापः । मर्मृज्यमानाः । परि । यन्ति । आपः ।
 स शुक्लेभिः शिक्लेभि रेवदस्मे सः । शुक्लेभिः । शिक्लेभिः । रेवत् । अस्मे
 दीदायानिधो घृतनिर्णिगप्सु ॥ इति ।
 दीदाय । अनिधः । घृतः । निर्निक् । अपः सु ॥

4 *tām āsmerā yuvatāyo yuvānam* *Him, the youth, the young*
marmṛjyāmānāḥ pāri yanti ā- *maidens, the waters, not smiling,*
paḥ : *making him bright surround : he*
sā śukrēbhiḥ śīkvabhi revād *with clear flames shines bounti-*
asmé *fully on us, without fuel in the*
dīdāyānidhmóghṛtānirṇigapsú. *waters, having a garment of ghee.*

āsmerās : it is somewhat uncertain what is the exact sense here implied; but judging by iv. 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yuvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb. *mṛj* is often used of making Agni bright, with ghee, &c. *śīkvabhis* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhis* is separated in the Pada text, it is not so in *śukrēbhis* because *śūkre* is not a stem. *asmé* : dat. *Pragrhya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9). *an-idhmās* : accent, p. 455 c a; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antár* *who shone without fuel in the waters*. *ghṛtā-nirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñá*) : note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *niḥ-nik* when the word occurs uncompound.

५ अस्यै तिस्रो अव्यथाय नारीरु अस्यै । तिस्रः । अव्यथाय । नारीः ।
 देवाय देवीर्दिधिषन्त्यन्नम् । देवाय । देवीः । दिधिषन्ति । अन्नम् ।
 कृता इवोप हि प्रसर्से अप्सु कृताः इव । उप । हि । प्रसर्से । अप्सु ।
 स पीयूषं धयति पूर्वसूनाम् ॥ सः । पीयूषम् । धयति । पूर्वसूनाम् ॥

5 asmāi tisoro avyathiāya nārīr On him, the immovable god, three
 devāya devīr didhiṣanti ānnam: divine women desire to bestow food :
 kṛtā ivopa hi prasarsré apsu; for he has stretched forth as it were
 sā pīyūṣam dhayati pūrvasū- to the breasts (?) in the waters : he
 nām. sucks the milk of them that first
 bring forth.

tisoro devīḥ: the waters in the three worlds are probably meant ;
 in iii. 56, 5 Agni is spoken of as having three mothers (trimātā), and
 three maidens of the waters (yośānās tisoro āpyāḥ) are there men-
 tioned : they wish to feed him, while he desires to drink their milk.
 didhiṣanti: ds. of 1. dhā bestow: this is the usual form, while dhīta
 is rare. kṛtās: the meaning of this word, which occurs here only,
 is quite uncertain. pra-sarsró: 3. s. pr. int. of sṛ. dhayati:
 3. s. pr. of 2. dhā suck. pūrvasūnām: i. e. Apām napāt is their
 first offspring; cp. x. 121, 7: āpo janāyantīr Agnim the waters pro-
 ducing Agni.

६ अश्वस्याच जनिमास्य च स्वरु अश्वस्य । अच । जनिम । अस्व । च । स्वं ।
 द्रुहो रिषः संपृचः पाहि सूरीन् । द्रुहः । रिषः । संपृचः । पाहि । सूरीन् ।
 आमासु पूषं परो अप्रमृष्यं आमासु । पूषं । परो । अप्रमृष्यम् ।
 नारातयो वि नश्नानृतानि ॥ न । नारातयः । वि । नश्नन् । न । अनृ-
 तानि ॥

6 áśvasya átra jānimāsyā ca svār. The birth of this steed is here
 druho riṣāḥ sampṛcaḥ pāhi and in heaven. Do thou protect
 sūrīn. the patrons from falling in with
 āmāsu pūṣu parō apramṛṣyāṁ malice and injury. Him that is
 nārātayo ví naśan nānṛtāni. not to be forgotten, far away in
 unbaked citadels, hostilities shall

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this: Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed. átra: here, i.e. in the waters of earth. svâr: this is the only passage in the RV. in which the word is not to be read as súar; it is here a loc. without the ending i (see 82 c). pāhi: the change from the 3. to the 2. prs. in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf. sampīcas as well as the two preceding ablatives: lit. *protect the patrons from malice and from injury, from falling in with them* (cp. p. 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣú: loc. pl. of pūr, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ स्व आ दमे सुदुघा यस्व धेनुः खि । आ । दमे । सुदुघा । यस्व । धेनुः ।
 स्वधा पीपाय सुवन्नमत्ति । स्वधाम । पीपाय । सुसु । अन्नम् । अत्ति ।
 सो अपां नपादूर्जयन्प्सुन्तर सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
 वसुदेवाय विधत्ते वि भाति ॥ अन्तः ।
 वसुदेवाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya He, in whose own house is a cow
 dhenúh, yielding good milk, nourishes his
 svadhām pipāya, subhú ánnam vital force, he eats the excellent
 atti; food; he, the Son of Waters, gather-
 so 'pām nāpād ūrjáyann apsu ing strength within the waters,
 antár, shines forth for the granting of
 vasudéyāya vidhaté ví bhāti. wealth to the advantage of the
 worshipper.

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām*: this word is not analysed in the Padapāṭha of the RV. and AV. (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya*: 3. s. pf. of *pi* *swell*, with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a; p. 465, 17, 3). On *apsv āntār* see p. 450, 2 b [where *apsvāntaḥ* should be corrected to *apsvaṅtaḥ*]. *vidhaté*: dat. of advantage (p. 314, B 1); on the accent see p. 458, 11, 3. *vasudhēyāya*: dat. of purpose, *ibid.*, B 2. *vī bhāti*: here *Apām napāt* is thought of as the terrestrial Agni appearing on the sacrificial altar.

८ यो अप्सु शुचिना दैव्येन । यः । अप्सु । आ । शुचिना । दैव्येन ।
 ऋतावाजस उर्विया विभाति । ऋतवा । अजसः । उर्विया । विभाति ।
 वया इदं भुवनस्य । वयाः । इत् । अन्या । भुवनानि । अस्य ।
 प्र जायन्ते वीरुधस प्रजाभिः ॥ प्र । जायन्ते । वीरुधः । च । प्रजाभिः ।

8 yó apsú ā śúcinā dáiviena Who in the waters, with bright
 ṛtāvājasra urviyā vibhāti : divinity, holy, eternal, widely shines
 vayā́ id anyā́ bhūvanāni asya forth : as offshoots of him other
 prā jāyante vīrūdhas ca prajā- beings and plants propagate them
 bhiḥ. selves with progeny.

śúcinā dáivyena : = *divine brightness*. *ṛtāvā*: note that in the Padapāṭha the original short a is restored (cp. i. 160, 1). *vayās* other beings are his offshoots because he produced them; cp. 2 d *vīśvāni bhūvanā jajāna*. *prajābhis* : cp. ii. 33, 1, *prā jāyemah prajābhiḥ*.

९ अपां नपादा ह्यस्यादुपस्थं । अपाम् । नपात् । आ । हि । अस्यात् । उ
 जिह्वानामूर्ध्वो विद्युत् वसानः । ऽस्थम् ।
 तस्य ज्येष्ठं महिमानं वहन्तीर् । जिह्वानाम् । ऊर्ध्वः । विद्युत् । वसानः
 हिरण्यवर्णाः परि यन्ति यज्ञीः ॥ तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।
 हिरण्यवर्णाः । परि । यन्ति । यज्ञीः ॥

- 9 Apām nāpād ā hí ásthād upá- *The Son of Waters has occupied*
 stham *the lap of the prone (waters), (him-*
 jihmánām, ūrdhvó vidyútam *self) upright, clothing himself in*
 vásānah. *lightning. Bearing his highest*
 tāsya jyéṣṭham mahimānam *greatness, golden-hued, the swift*
 váhantīr, *streams flow around (him).*
 hiraṇyavarṇāḥ pári yanti yah-
 víḥ.

The lightning Agni is again described in this stanza. jihmánām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone. tāsya mahimānam his greatness = him the great one. hiraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3a and 4b. yahvís: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be *great* (Naighaṇṭuka, Sāyana), or *swift* (Roth), or *young* (Geldner).

- १० हिरण्यरूपः स हिरण्यसंदृग् *हिरण्यरूपः । सः । हिरण्यसंदृक् ।*
 अपां नपात्सेदु हिरण्यवर्णः । *अपाम् । नपात् । सः । इत् । ऊं इति ।*
 हिरण्ययात्परि योनेर्निषद्या *हिरण्यवर्णः ।*
 हिरण्यदा ददत्यन्नमस्यै ॥ *हिरण्ययात् । परि । योनेः । निऽसद्य ।*
हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

- 10 hiraṇyarūpaḥ, sá hiraṇyasam- *He is of golden form, of golden*
 dr̥g; *aspect; this Son of Waters is of*
 Apām nāpāt séd u hiraṇyavar- *golden hue; to him (coming) from*
 ṇaḥ; *a golden womb, after he has sat*
 hiraṇyáyāt pári yóner niṣádyā, *down, the givers of gold give food.*
 hiraṇyadá dadati ánnam asmai.

In this stanza the terrestrial Agni is described. He is spoken of as 'golden' because of the colour of his flames. séd: 48a. pári is a prp. here governs the abl. (176, 1a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35); but hiraṇyāya yōni may = hiraṇyagarbhā (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7). Sāyaṇa wishes to supply *rājate* after *niṣādya* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niṣādya* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niṣādya* (cp. 164, 1). *hiraṇyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā the sacrificial fee* (x. 107, 2) it is said *hiraṇyadā amṛtatvām bhajante the givers of gold partake of immortality*. *dadati*: 3. pl. pr. act. of *dā give* (p. 125, f. n. 4). *ánnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-	तत्। अस्मि। अनीकम्। उत। चारु। नाम।
पीच्यं वर्धते नष्टुरपाम्।	अपीच्यम्। वर्धते। नष्टुः। अपाम्।
यमिन्धते युवतयः समित्या	यम्। इन्धते। युवतयः। सम्। इत्या।
हिरण्यवर्णं घृतमन्नमस्य ॥	हिरण्यवर्णम्। घृतम्। अन्नम्। अस्मि ॥

11 tād asyānikam utā cāru nāma	That face of his and the dear
apīciām vardhate nāptur apām.	secret name of the Son of Waters
yām indhāte yuvatāyaḥ sām	grow. Of him, whom, golden-
itthā	coloured, the maidens kindle thus,
hiraṇyavarṇam : ghṛtām ánnam	ghee is the food.
asya.	

ánikam: the flaming aspect of Agni seen at the sacrifice. *apīci-yām*: *secret*; cp. *gūhyam cāru nāma the dear secret name* of Soma (ix. 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 440). *yuvatāyas*: the waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtām ánnam asya*: cp. *ghṛtānirṇik* in 4 d and *subhv ánnam atti* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अ॒स्यै ब॒हूनाम॑व॒माय॑ स॒ख्ये अ॒स्यै । ब॒हूनाम॑ । अ॒व॒माय॑ । स॒ख्ये ।
य॒ज्ञैर्वि॑धेम॒ नम॑सा ह॒विर्भिः॑ । य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विः॑भिः॑ ।
सं सानु॑ मा॒र्ज्मि॒ दिधि॑षामि॒ विल्लै॑र् स॒म् । सानु॑ । मा॒र्ज्मि॒ दिधि॑षामि॒ विल्लैः॑ ।
द॒धाम्य॑न्नैः परि॑ व॒न्द ऋ॒ग्भिः ॥ द॒धामि॑ । अ॒न्नैः । परि॑ । व॒न्दे । ऋ॒क्भिः ॥

12 asmāi bahūnām avamāya sā- To him the nearest friend of
khye many we offer worship with sacri-
yajñāir vidhema nāmasā havir- fices, homage, oblations: I rub
bhīḥ : bright (his) back; I support (him)
sām sānu mārjmi; didhiṣāmi with shavings; I supply (him)
bilmair; with food; I extol (him) with
dādadhāmi ānnaiḥ; pāri vanda stanzas.
ṛgbhīḥ.

avamāya: lit. the lowest, that is, the nearest; bahūnām (accent, p. 458, 2 a): of many (gods). In iv. 1, 5 Agni is invoked as avamā and nédiṣṭha nearest; and in AB. i. 1, 1 Agni is called the lowest (avamā) of the gods (while Viṣṇu is the highest paramā), because he is always with men as the terrestrial fire. sām mārjmi: cp. marmṛjyāmānās in 4 b; on the accent cp. i. 35, 9 c. The prp. sām may be supplied with the other two following verbs. didhiṣāmi: pr. ds. of dhā put; accented as first word of a new sentence. bilmair: with shavings, to make the newly kindled fire flame up. ānnais: with oblations. dādadhāmi: pr. of dhā put.

१३ स ई॒ वृषा॑ज॒नय॑त्तासु॒ गर्भे॑ सः । ई॒म् । वृषा॑ । अ॒ज॒नय॑त् । तासु॑ । गर्भे॑म् ।
स ई॒ शिशु॑र्धयति॒ तं रि॑हन्ति । सः । ई॒म् । शिशुः॑ । ध॒यति॑ । तम् । रि॑हन्ति ।
सो अ॒पां न॒पाद॑न॒भिस्त्रा॑तव॒र्णो सः । अ॒पाम् । न॒पात् । अ॒न॒भिस्त्रा॑त॒वर्णः॑ ।
ऽन्य॑स्यै॒व त॒न्वा वि॑विष ॥ अ॒न्यस्य॑ ऽह॒व । इ॒ह । त॒न्वा । वि॒विष ॥

13 sá īm vṣṣājanayat tāsu gár- bham;	<i>He, the bull, generated in them that germ; he, as a child, sucks</i>
sá īm śísur dhayati; tám rih- anti;	<i>them; they kiss him; he, the Son of Waters, of unfaded colour,</i>
sò 'pām nāpād ānabhimlāta- varṇo	<i>works here with the body of another.</i>

anyāsyevehá tanúā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. īm anticipates gárbbham; *him*, that is, *a son*. tāsu: in the waters, as his wives. īm in b = *them*, the waters, who here are both the wives and mothers of Apām napāt. dhayati: cp. 5 d. rihanti: lit. *lick*, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ānabhimlāta-varṇas: he is as bright here as in the waters; cp. hīraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyāsya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

१४ अस्मिन्पदे परमे तस्मिन्वांसम्	अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।
अध्वस्मिन्विश्वहा दीद्विवांसम् ।	अध्वस्मिन्भिः । विश्वहा । दीद्विवांसम् ।
आपो नष्ट्रे घृतमन्नं वहन्तीः	आपः । नष्ट्रे । घृतम् । अन्नम् । वहन्तीः ।
स्वयमत्कैः परि दीयन्ति यज्ञीः ॥	स्वयम् । अत्कैः । परि । दीयन्ति । यज्ञीः ॥

14 asmín padé paramé tasthivāṁ- sam,	<i>Him stationed in this highest place, shining for ever with un-</i>
adhvasmábhīr viśvāhā dīdivāṁ- sam,	<i>dimmed (rays), the Waters, bringing ghee as food to (their) son, swift,</i>
āpo, náptre ghr̥tām ānnam váh- anti,	<i>themselves fly around with their robes.</i>

svayám átkaiḥ pári dīyanti
yahvīḥ.

padé paramé: in the abode of the aerial waters. adhvasmábhīḥ: a substantive has to be supplied: flames or rays; cp. 4 c, śukrēbhīḥ.

śikvabhir didāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári dīyanti (*dī fly*); cp. pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुवृत्तिं जनाया- अयांसम् । अग्ने । सुवृत्तिम् । जनाय ।
 यांसमु मघवद्व्यः सुवृत्तिम् । अयांसम् । ऊं इति । मघवत्तुभ्यः । सु
 विश्वं तद्भद्रं यदवन्ति देवा ऽवृत्तिम् ।
 बृहददेम विदथे सुवीराः ॥ विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
 देवाः ।
 बृहत् । वदेम । विदथे । सुवीराः ॥

15 áyāmsam, Agne, suksitīm já- I have bestowed, O Agni, safe
 nāya; dwelling on the people; I have also
 áyāmsam u maghávadbhyaḥ su- bestowed a song of praise on the
 vṛktīm: patrons: auspicious is all that the
 víśvaṃ tád bhadráṃ yád ávanti gods favour. We would, with
 devāḥ. strong sons, speak aloud at divine
 bṛhád vadema vidáthe suvīráḥ. worship.

áyāmsam: 1. s. s ao. of yam. Agne: the sacrificial Agni is here addressed. jánāya: on (our) people, by means of this hymn. suvṛk-tim: a hymn that will produce the fulfilment of their wishes. bhadráṃ: if a hymn finds favour with the gods, it will produce blessings. vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii. 23; and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRA

The association of Mitra with Varuṇa is so intimate that he is addressed alone in one hymn only (iii. 59). Owing to the scantiness of the information applied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayāj-jana *arraying men together* appears to be peculiarly his. Savitr (i. 85) is identified with Mitra because of his laws, and Viṣṇu (i. 154) takes his three steps by the laws of Mitra : statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Triṣṭubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॑तयति ब्रुवा॒णो मि॒त्रः । ज॒नान् । या॒तय॑ति । ब्रुवा॒णः ।
मि॒त्रो दा॑धार पृथि॒वीसु॑त द्याम् । मि॒त्रः । दा॑धार । पृथि॒वीम् । उ॒त । द्याम् ।
मि॒त्रः कृ॒ष्टीर॑निमिष॒भि च॑ष्टे मि॒त्रः । कृ॒ष्टीः । अ॒निमि॑षा । अ॒भि । च॑ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॑तव॒ज्जु॑होत ॥ मि॒त्राय॑ । ह॒व्यम् । घृ॑तव॒त् । जु॑होत ॥

1 Mitró jánān yātayati bruvāṇó; *Mitra speaking stirs men; Mitra*
Mitró dādhāra prthivīm utá *supports earth and heaven; Mitra*
dyām; *regards the people with unwinking*
Mitrāḥ kṛṣṭīr ānimiṣābhī caṣṭe: *eye: to Mitra offer the oblation*
Mitrāya havyām ghṛtāvaj ju- *with ghee.*

hota.

yātayati: *stirs* to activity. bruvāṇás: by calling, that is, arousing them; cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sayana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvānáḥ. This Pada occurs slightly modified in vii. 36, 2 as jānaṃ ca Mitró yatati bruvānáḥ. dādhāra: pf. = pr.; p. 342 a (cp. 139, 9); note that the red. syllable of this pf. is never shortened in the Pada text (cp. i. 154, 4). dyām: acc. of dyó (102, 3). ánīmīṣā: inst. of á-nīmīṣ; it is characteristic of Mitra and Varuṇa to regard men with unwinking eye. caṣṭe: 3. s. of cakṣ; on the Sandhi see 66 B 2 a. juhota: 2. pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान् प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।
यस् आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते त्वतो न । हन्यते । न । जीयते । त्वाऽऽकृतः ।
नैनमर्हो अश्रोत्यन्तितो न दूरात् ॥ न । एनम् । अर्हः । अश्रोति । अन्तितः ।
न । दूरात् ॥

2 prā sá, Mitra, mártō astu prā-
yasvān,
yás ta, Āditya, śikṣati vraténa.
ná hanyate, ná jīyate tuóto:
náinam ámho 'śnoty ántito ná
dūrát.
Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished: trouble reaches
him neither from near nor from far.

tvótas: tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pada has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

- ३ अनमीवास इळ्या मर्दन्तो अनमीवासः । इळ्या । मर्दन्तः ।
 मितक्षवो वरिमन्ना पृथिव्याः । मितक्षवः । वरिमन् । आ । पृथिव्याः ।
 आदित्यस्व व्रतमुपक्षियन्तो आदित्यस्व । व्रतम् । उपक्षियन्तः ।
 वयं मित्रस्व सुमतौ स्याम ॥ वयम् । मित्रस्व । सुमतौ । स्याम ॥

3 anamivāsa īlayā mādanto, Free from disease, delighting in
 mitājñavo várimann ā pṛthi- the sacred food, firm-kneed on the
 vyāh, expanse of earth, abiding by the
 Ādityasya vratām upakṣiyānto, ordinance of the Āditya, may we
 vayām Mitrasya sumatāu siāma. remain in the good will of Mitra.
 váriman : loc. (90, 2) with ā ; note that váriman is n., varimán,
 m. (p. 453, 9 e). Ādityasya : that is, of Mitra.

- ४ अयं मित्रो नमस्यः सुशेवो अयम् । मित्रः । नमस्यः । सुशेवः ।
 राजा सुक्षत्रो अजनिष्ट वेधाः । राजा । सुक्षत्रः । अजनिष्ट । वेधाः ।
 तस्य वयं सुमतौ यज्ञियस्या- तस्य । वयम् । सुमतौ । यज्ञियस्य ।
 पि भद्रे सौमनसे स्याम ॥ अपि । भद्रे । सौमनसे । स्याम ॥

4 ayām Mitró namasīḥ suśévo, This Mitra, adorable, most pro-
 rájā suksātró ajanīṣṭa vedhāḥ : pitious, a king wielding fair sway,
 tāsya vayām sumatāu yajñi- has been born as a disposer : may
 yasya, we remain in the goodwill of him
 āpi bhadre saumanasé siāma. the holy, in his auspicious good
 graces.

ajanīṣṭa : 3. s. Ā. iṣ ao. of jan. vedhās : that is, as a wise moral
 ruler ; on the dec. see 83, 2a. āpi : to be taken as a verbal prp.
 with as be.

- ५ मह्यं आदित्यो नमसोपसवी महान् । आदित्यः । नमसा । उपसवः ।
 यातयज्ज्जो गृणते सुशेवः । यातयत्ज्जनः । गृणते । सुशेवः ।
 तस्मा एतत्पन्थतमाय जुष्टम् तस्मै । एतत् । पन्थतमाय । जुष्टम् ।
 अग्नी मित्राय हविरा जुहोत ॥ अग्नी । मित्राय । हविः । आ । जुहोतः ॥

here is equivalent to a pr.; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on ii. 33, 2. The cadence of c is irregular: —○○— instead of ○—○○—; cp. p. 438, 3 a.

मित्राय पञ्च येमिरे

मित्राय । पञ्च । येमिरे ।

जना अभिष्टिशवसे ।

जनाः । अभिष्टिशवसे ।

स देवान्निश्चान्विभर्ति ॥

सः । देवान् । विश्वान् । विभर्ति ॥

Mitrāya pāñca yemire

To Mitra, strong to help, the five

jānā abhiṣṭīśavase :

peoples submit : he supports all the

sá devān víśvān bibharti.

gods.

pāñca jānāḥ: the five peoples, here = all mankind. yemire: 3. pl. pf. Ā. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr. P. of bhr̥. víśvān: this is the regular word for all in the RV.: its place begins to be taken by sārva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

मित्रो देवेष्वायुषु

मित्रः । देवेषु । आयुषु ।

जनाय वृत्तवर्हिषे ।

जनाय । वृत्तवर्हिषे ।

इष इष्टव्रता अकः ॥

इषः । इष्टव्रताः । अकरित्यकः ॥

Mitró, devēṣu āyúṣu,

Mitra, among gods and mortals,

jānāya vṛktábarhiṣe

has provided food, according to the

īṣa iṣṭávratā akah.

ordinances he desires, for the man

whose sacrificial grass is spread.

iṣṭá-vratās: a Bv. agreeing with īṣas, food regulated by the ordinances which Mitra desires, i. e. to be eaten according to fixed rules.

BṚHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghávan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the Indra myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Bṛhaspáti is a purely Indian deity. The double accent and the parallel name Bráhmaṇas páti indicate that the first member is the genitive of a noun bṛh, from the same root as bráhmaṇ, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the Rígvēdic period. As the divine brahmán priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Bṛhaspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī.

१ यस्तस्मै सहसा वि जमो अन्तान् यः । तस्मै सहसा । वि । जमः । अन्तान् ।
 बृहस्पतिस्त्रिषधस्थो रवेण । बृहस्पतिः । त्रिऽसधस्थः । रवेण ।
 तं प्रत्नास ऋषयो दीध्यानाः तम् । प्रत्नासः । ऋषयः । दीध्यानाः ।
 पुरो विप्रां दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रजिह्वम् ॥

1 yás tastámbha sáhasā ví jmó
 ántān

Bṛhaspátis triṣadhassthó ráveṇa,
 táṃ prasnāsa ṛṣayo dídhīānāḥ
 puró viprā dadhire mandráji-
 hvam.

*Brhaspati who occupying three
 seats with roar has propped asunder
 with might the ends of the earth,
 him, the charming-tongued, the
 ancient seers, the wise, pondering,
 placed at their head.*

tastámbha: the prp. here follows the vb. and is separated it by an intervening word: p. 468, 20. jmás: gen. of jmā 2). Pronounce jmō antān (p. 437 a 4). Cosmic actions like expressed in a are ascribed to various deities. Bṛhaspātis: that this cd. is not analysed in the Pada text, while its doublet imāṇas pāti is treated as two separate words. triṣadhasthás: to the three sacrificial fires and is a term predominantly used to Agni, cp. v. 11, 2: puróhitam Agním náras triṣathé sám idhire *men have kindled Agni as their domestic priest in triple seat*; on the accent see p. 455, 10 c a. ráveṇa: referring to loud sound of the spells uttered; the word is especially used in exion with the release of the cows from Vala; cp. 4 c and 5 b. dadhire: appointed their Purohita, a term frequently applied to Agni, who is also continually said to have been chosen priest of the gods.

यः सुप्रकेतं मदन्तो धुनऽहंतयः । सुऽप्रकेतम् । मदन्तः ।
 ति अभि ये नस्तस्रे । बृहस्यते । अभि । ये । नः । तस्रे ।
 सुप्रमदम्बमूर्वं पृषन्तम् । सुप्रम् । अदम्बम् । ऊर्वम् ।
 ति रक्षतादस्य योनिम् ॥ बृहस्यते । रक्षतात् । अस्य । योनिम् ॥

nétayah supraketaṁ mād- Who with resounding gait, re-
 anto joicing, O Bṛhaspati, for us have
 aspate, abhí yé nas tatasré attacked the conspicuous, variegated,
 antaṁ sṛprám ádabdham extensive, uninjured herd: O Bṛhas-
 ūrvám; pati, protect its dwelling.
 aspate, rákṣatād asya yó-
 nim.

This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient gods, mentioned in 1 c, who with the aid of Bṛhaspati recaptured the cows confined in the stronghold of Vala. mādantas: being danted with Soma. tatasré: 3. pl. pf. Á. of tamś shake. pṛṣan- : perhaps in allusion to the dappled cows contained in ii. supraketaṁ: easy to recognize, i.e. by their lowing, cp. i. 62, 3.

Brhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy kine. The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvipada hemistich : see p. 443 a. rāk-ṣatāt : 2. s. ipv. of rakṣ : on the accent see p. 467 A c.

३ वृहस्पति॒ या पर॑मा परा॒वद् वृहस्पति॑ । या । पर॑मा । परा॒वत् ।
 अत॒ आ तं च॑त॒सृशो॑ नि वे॒दुः । अतः॑ । आ । ते । च॑त॒सृशः॑ । नि । वे॒दुः ।
 तुभ्यं॑ खा॒ता अ॒वता॑ अद्रि॒दुग्धा॑ तुभ्यम् । खा॒ताः । अ॒वताः । अद्रि॒दुग्धाः ।
 मध्वः॑ स्रोत॒न्यमिती॑ विर॒प्शम् ॥ मध्वः॑ । स्रोत॒न्ति । अ॒मितः । वि॒र॒प्शम् ॥

३ Brhaspate, yā paramā parāvād, O Brhaspati, that which is the
 āta ā ta ṛtaspṛśo nī seduḥ. farthest distance, from thence (com-
 túbhyam khātā avatā ádrīdug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādhwah ścotanti abhito virap- For thee springs that have been
 śām. dug, pressed out with stones, drip
 superabundance of mead on all
 sides.

āta ā nī sedur : cp. ii. 35, 10 c. ṛtaspṛśas : perhaps the gods ;
 or the ancient seers mentioned in 1 c and perhaps in 2 : they have
 come from the farthest distance and have seated themselves at the
 Soma libation offered to thee. khātās... ádrīdugdhās : two figures
 alluding to the streams of Soma, which flows in channels and is
 pounded with stones. mādhwah : on this form of the gen. see
 p. 81, f. n. 12.

४ वृहस्पतिः॑ प्रथ॒मं जा॑यमानो वृहस्पतिः॑ । प्रथ॒मम् । जा॑यमानः ।
 महो॑ ज्योतिषः पर॒मे व्यो॑मन् । महः॑ । ज्योतिषः॑ । पर॒मे । वि॒र॒ञ्जीमन् ।
 स॒प्त॒स्र॒स्रवि॒जातो॑ रवे॒ण स॒प्त॒स्र॒स्रः । तुवि॒जातः॑ । रवे॒ण ।
 वि स॒प्त॒रश्मि॑रध॒मत्तमा॑सि ॥ वि । स॒प्त॒रश्मिः॑ । अध॒मत् । तमा॑सि ॥

४ Brhaspātiḥ prathamam jāya- Brhaspati when first being born
 māno from the great light in the highest

mahó jyótiṣaḥ, paramé vioman, *heaven, seven-mouthed, high-born,*
 saptáśyasya tuvijátó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmir adhamat tám- *asunder the darkness.*
 āmsi.

maḥás: abl. of máh, agreeing with jyótiṣas (cp. 201 A 1). The Sun is probably meant; cp. ii. 35, 10 c. saptáśyasya in iv. 51, 4 is an epithet of Āngira (in iv. 40, 1 Brhaspati is Āngirasá); it is parallel to saptáraśmi, an epithet applied also once to Agni and once to Indra. ráveṇa: cp. 1 b and 5 b. ví adhamat: ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्ता गणेन सः सुस्तुभा सः ऋक्ता गणेन ।
 वलं रुरोज फलिगं रवेण वलम् रुरोज फलिगम् रवेण ।
 बृहस्पतिरुस्रिया हव्यसूदः बृहस्पतिः उस्रियाः हव्यसूदः ।
 कनिक्रदद्वावशतीरुदाजत् ॥ कनिक्रदत् । वावशतीः । उत् । अजत् ॥

5 sá suṣṭúbhā, sá ṛkvatā gaṇéna *He with the well-praising, jubilant*
 valám ruroja phaligám ráveṇa: *throng burst open with roar the*
 Bṛhaspátir usriyā havyasūdaḥ *enclosing cave: Brhaspati bellowing*
 kánikradad vávaśatīr úd ājat. *drove out the lowing ruddy kine*
that sweeten the oblation.

gaṇéna: the Āngirases, who in i. 62, 3 are associated with Indra and Brhaspati in the finding of the cows: Bṛhaspátir bhinád ádriṃ, vidád gāḥ: sām usriyābhir vávaśanta náraḥ *Brhaspati cleft the mountain, he found the cows; the heroes (= the Āngirases) roared with the ruddy kine.* phaligám: the exact meaning of this word does not clearly appear from its four occurrences; but it must have a sense closely allied to *receptacle*: e. g. viii. 32, 25, yá udnáḥ phaligám bhinán, nyāk síndhūṃr avāśrajai *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*; in three passages it is spoken of as being rent or pierced, and twice is associated with Vala; and in the Naighaṇṭuka it is given as a synonym of *megha cloud*. ráveṇa: with reference both to Brhaspati and the kine (cp. 5 d). havya-sūdas: that is, with milk. kánikradat: intv. pr. pt. of krand; cp. 173, 3; 174 b. vávaśatī: intv. pr. pt. of vāś (cp. 174).

६ ए॒वा पि॒त्रे वि॒श्वदे॒वाय॒ वृ॒ष्णे	ए॒व । पि॒त्रे । वि॒श्वदे॒वाय॒ । वृ॒ष्णे ।
य॒ज्ञैर्वि॒धेम॒ नम॑सा ह॒विर्भिः॑ ।	य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विःभिः॑ ।
बृ॒ह॒स्यते॑ सु॒प्रजा॑ वी॒र॒व॒न्तो	बृ॒ह॒स्यते॑ । सु॒प्रजाः॑ । वी॒र॒व॒न्तः ।
व॒यं स्त्रा॑म॒ पत॑यो र॒ची॒णाम् ॥	व॒यम् । स्त्रा॑म॒ । पत॑यः । र॒ची॒णाम् ॥

6 evā pitré viśvādevāya vṛṣṇe yajñāir vidhema, nāmasā, havīr- bhiḥ.	Then to the father that belongs to all the gods, the bull, we would offer worship with sacrifices, obei- sance, and oblations. O Brhaspati,
Bṛhaspate, suprajā vīrāvanto vayāṁ siāma pātayo rayinām.	with good offspring and heroes we would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the pol. here is: *such being the case* (cp. 180). pitré: Brhaspati. The term is applied to Agni, Indra, and other gods. vīrāvantas: that is, possessing warrior sons, cp. i. 1, 3 c. vayām: this line occurs several times as the final Pada of a hymn; cp. viii. 48, 18.

७ स इ॒द्रा॒जा प्र॑ति॒ज॒न्यानि॒ विश्वा॑	सः । इ॒त् । रा॒जा । प्र॑ति॒ज॒न्यानि॒ । विश्वा॑ ।
शु॒र्ध्मेण॑ त॒स्याव॑भि वी॒र्ये॑ण ।	शु॒र्ध्मेण॑ । त॒स्यौ । अ॒भि । वी॒र्ये॑ण ।
बृ॒ह॒स्यति॑ यः सु॒भृ॒तं बि॒भर्ति॑	बृ॒ह॒स्यति॑म् । यः । सु॒भृ॒तम् । बि॒भर्ति॑ ।
व॒ल्गूय॑ति॒ वन्द॑ते॒ पूर्व॑भाजम् ॥	व॒ल्गूय॑ति॒ । वन्द॑ते॒ । पूर्व॑भाजम् ॥

7 sā id rājā prātijanyāni viśvā śuśmeṇa tasthāv abhī vīriṇa, Bṛhaspātim yāḥ sūbhṛtaṁ bi- bhārti, valgūyāti, vādate pūrvabhā- jam.	That king with his impulse and his heroism overcomes all hostile forces, who keeps Brhaspati well- nourished, honours him, and praises him as receiving the first (portion of the offering).
--	---

abhī: the prp., as often, here follows the vb. sūbhṛtaṁ bibhārti: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yās, though the last two, as beginning a Pada and a sentence, would even otherwise be accented. valgūyāti: note that is denominative is treated as a cd. in the Pada text (cp. 175 A 1). vabhājam: predicative.

स इत्थेति सुधित ओकसि स्वे सः इत् । इति । सुधितः । ओकसि । स्वे ।
 तस्मा इळा पिन्वते विश्वदानीम् । तस्मै । इळा । पिन्वते । विश्वदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन् ब्रह्मा राजानि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजानि । पूर्वः । एति ॥

sá it kṣeti súdhita ókasi své, That king dwells well-established
 tásmā ilā pinvate viśvadānīm; in his own abode, to him the conse-
 tásmāi viśaḥ svayám evā nam- crated food always yields abun-
 ante, dance; to him his subjects bow down
 yásmin brahmá rájani pūrva éti. of their own accord, with whom the
 priest has precedence.

kṣeti: from 1. kṣi possess or dwell. sú-dhita: this form of the
 pp. of dhā is still preserved as the last member of cds. (otherwise
 hitá); the word is explained as su-hita in the AB. ókasi své:
 cp. své dáme in i. 1, 8 c. ilā: explained as food (annam) in AB.
 viii. 26, 7, and as earth (bhūmi) by Sayana. yásmin rájani: the
 loc. here = in the presence of whom, in whose case; the antecedent is
 here put in the relative clause, while in 7 a it accompanies the corr.
 (sá id rájā). pūrva éti: with reference to this line the AB.
 viii. 26, 9 remarks, purohitam evaitad āha thus one calls him a
 Purohita; cp. also AB. viii. 1, 5: brahma khalu vai kṣatrāt
 pūrvam the Brāhmaṇa certainly precedes the Kṣatriya.

अप्रतीतो जयति सं धनानि अप्रतिइतः । जयति । सम् । धनानि ।
 प्रतिजन्यानुत या सजन्या । प्रतिजन्यानि । उत । या । सजन्या ।
 अवस्ववे यो वरिवः कृणोति अवस्ववे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

ápratīto jayati sám dhánāni Unresisted he wins wealth both
 prátijanyāni utá yá sájanā. belonging to his adversaries and
 avasyáve yó varivah kṛṇóti to his own people. The king who
 brahmāṇe rájā, tám avanti de- for the priest desiring (his) help
 vāh. procures prosperity, him the gods
 help.

After the statement in 7 that the king who honours Br̥haspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Br̥haspati, also prospers.

jayati sām: prp. after the vb. (p. 285 f). dhānāni: he wins wealth both abroad and at home. avasyāve—avanti: both words from the same root av: the gods help the king who helps the Brahman.

- १० इन्द्रश्च सोमं पिबतं वृहस्यति इन्द्रः । च । सोमम् । पिबतम् । वृहस्यति ।
 ऽस्मिन् यज्ञे मन्दसाना वृषण्वसू । अस्मिन् यज्ञे मन्दसाना वृषण्वसू इति
 आ वां विशन्तिवः स्वाभुवो वृषण्वसू ।
 ऽस्ते रयिं सर्ववीरं नि यच्छतम् ॥ आ । वाम् । विशन्तु । इन्द्रवः । सुऽआभुवः ।
 अस्ते इति । रयिम् । सर्वेऽवीरम् । नि ।
 यच्छतम् ॥

- 10 ūndraś ca sōmam pibatam, O Indra and Br̥haspati, drink
 Br̥haspate, the Soma, rejoicing at this sacrifice,
 asmin yajñe mandasānā, vṛṣaṇ- O ye of mighty wealth; let the
 vasū: invigorating drops enter you two;
 ā vām viśantu īndavaḥ suā- bestow on us riches accompanied
 bhūvo; altogether with sons.
 asmé rayim sārvaṇīram ní yach-
 atam.

ūndraś ca: nom. for voc. (196 ca; cp. ca, p. 228, 1 and 1 a).
 pibatam: 2. du. ipv. of pā drink. mandasānā: ao. pt. of mand =
 mad. vṛṣaṇ-vasū: here vṛṣaṇ = mighty, great; Sāyaṇa explains
 the word as if it were a governing cd. (189 A), the normal form of
 which would, however, be varṣaṇ-vasu (189 A 2; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as Pragrhya with
 iti and then analysed; also that in the analysis the first member
 here appears not in its pause form vṛṣaṇ (65) but in its Sandhi form
 with ṇ as not final. rayim sārvaṇīram: that is, wealth with
 offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c).
 achatam: 2. ipv. pr. of vām. Here we have the first instance of

a Jagatī stanza in a Tristubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृहस्पत इन्द्र वर्धतं नः	वृहस्पते । इन्द्र । वर्धतम् । नः ।
सचा सा वा सुमतिर्भूत्वस्मे ।	सचा । सा । वा । सु । मतिः । भूतु । अस्मे
अविष्टं धियो जिगृतं पुरंधीर्	इति ।
जजस्तमर्यो वनुषामरातीः ॥	अविष्टम् । धियः । जिगृतम् । पुरम् । अधीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

11 Br̥haspata, Indrā, vārdhatam naḥ; sácā sã vām sumatīr bhūtu asmé. aviṣṭām dhīyo; jigṛtām púram- dhīr; jajastām aryó vanúṣām árātīḥ.	<i>O Br̥haspati and Indra, cause us to prosper; let that benevolence of yours be with us. Favour (our) prayers; arouse rewards; weaken the hostilities of foe and rivals.</i>
--	---

Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p. 465, 18 a); this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p. 15 d). vām: gen. (109 a). bhūtu: 3. s. ipv. root ao. of bhū. asmé: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c). aviṣṭām: 2. s. du. ipv. of the iṣ ao. of av *favour* (145, 5). jigṛtām: 2. du. red. ao. of gr *waken*; accented because beginning a new sentence (p. 467 b). dhīyas . . . púramdhīs: these words often appear side by side and in contrast: the former then meaning *prayers* for gifts, the latter the *bestowal* (dhi from dhā *bestow*) of *plenty* (púram an acc.; cp. the Pada-pāṭha). púramdhīs here is also opposed to árātīs (lit. *lack of liberality*) in d. jajastām: 2. du. ipv. pf. of jas. aryás: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryás and vanúṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīḥ *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanúṣām árātayaḥ evil deeds of the foe, hostilities of rivals (vii. 83, 5); *abhītim aryó, vanúṣām śávāṃsi the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven; her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Uṣas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Uṣas is closely associated with the Sun. She has opened paths for Sūrya to travel; she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover. Sūrya follows her as a young man a maiden; she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother; thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x. 127), and their names are often conjoined as a dual compound (*uṣāsā-nāktā* and *nāktoṣāsā*). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Uṣas is often associated with Agni, who is sometimes called her lover. Uṣas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii. 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Uṣas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors the poet. She is characteristically bountiful (maghónī).

The name of Uṣas is derived from the root *vas*, to shine, forms which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Triṣṭubh.

१ इदमु त्यतुतमं पुरस्ताज्	इदम् । जं इति । त्यत् । पुरुतमम् । पुर
ज्योतिस्त्रमसो वयुनावदस्थात् ।	स्तात् ।
नूनं दिवो दुहितरीं विभातीर्	ज्योतिः । तमसः । वयुनवत् । अस्थात्
गातुं कृणवन्नुषसो जनाय ॥	नूनम् । दिवः । दुहितरः । विभातीः ।
	गातुम् । कृणवन् । उषसः । जनाय ॥

1 idám u tyát purutámaṃ purás- tāj	<i>This familiar, most frequent light</i>
jyótis támaso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnám divó duhitáro vibhātīr	<i>(forth) from the darkness. Now</i>
gātúm kṛṇavann Uṣáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man.</i>

tyád: see p. 297, 5. purutámam: because appearing every morning; hence Uṣásas the Dawns in d. támasas: abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānt beauty*. Pischel favours the first of these. Sāyaṇa here explains vayúnāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp gātúm in d. nūnám: note that in the RV. this word always means *now*. divó duhitáras: from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn gātúm: cp. vi. 64, 1: 'she makes all fair paths easy to traverse' kṛṇavan: 3. pl. sb.; explained by Sāyaṇa as 3. pl. ipf. ind. akurvan.

२ अ॒स्तु॒र॒ चि॒त्रा उ॒षसः॑ पु॒रस्ता॑न्	अ॒स्तुः । जं॑ इति । चि॒त्राः । उ॒षसः॑ । पु॒र-
मि॒ता इ॒व स्वर॑वोऽध्व॒रेषु॑ ।	स्ता॑न् ।
यू॒ ब्रज॑स्य॒ तम॑सो॒ द्वारो॑-	मि॒ताः इ॒व । स्वर॑वः । अध्व॒रेषु॑ ।
क॒न्ती॒रव्र॑ज्कुच॑यः पाव॒काः ॥	वि । जं॑ इति । ब्रज॑स्य । तम॑सः । द्वा॒रा ।
	उ॒क॒न्तीः । अ॒व्र॒ज् । शुच॑यः । पा॒व॒काः ॥

2 ásthur u citrá Uṣásah purástān,	<i>The brilliant Dawns have stood</i>
mitā iva sváravō adhvaréṣu.	<i>in the east, like posts set up at</i>
vī ū vrajásya támaso duārā	<i>sacrifices. Shining they have un-</i>
uchántir avrañ chúcayah pa-	<i>closed the two doors of the pen of</i>
vākāḥ.	<i>darkness, bright and purifying.</i>

Uṣásas : that is, each of the preceding Dawns and the present one. mitās : pp. of mi *fix*. sváravas : that is, shining with ointment ; cp. i. 92, 5 : svárum ná péso vidátheṣu áñjañ, citráṃ divó duhitā bhānūm áśret *the daughter of heaven has spread her brilliant beam, like one who at divine worship anoints the post, the ornament (of the sacrifice)*. Note that u in c is lengthened though followed by two consonants (p. 437 a 3). vrajásya : a simile with iva omitted ; cp. i. 92, 4 ; gávo ná vrajám ví Uṣá āvar támaḥ *Dawn has unclosed the darkness as the cows their stall*. dvārā : the two folds of the door, the dual of dvār often being used thus. ví : to be taken with avran, 3. pl. root ao. of vr̥ *cover*. uchántis : pr. pt. of l. vas *shine*. śúcāyah pāvakāḥ : these two adjectives very often appear in juxtaposition. On the pronunciation of pāvakā see p. 437 a.

३ उ॒क॒न्ती॒र॒द्य चि॑तयन्त॒ भो॒जान्	उ॒क॒न्तीः । अ॒द्य । चि॑तयन्त॒ । भो॒जान् ।
रा॑धो॒देया॑योष॒सी म॒घोनीः॑ ।	रा॑धः॒ देया॑य । उ॒षसः॑ । म॒घोनीः॑ ।
अ॒चि॒त्रे अ॒न्तः प॒णयः॑ सस॒न्त्व-	अ॒चि॒त्रे । अ॒न्तरि॑ति । प॒णयः॑ । स॒स॒न्तु ।
बु॒ध्यमा॑ना॒स्तम॑सो॒ विम॑ध्ये ॥	अ॒बु॒ध्यमा॑नाः । तम॑सः । वि॒म॒ध्ये ॥

3 uchántir adyá citayanta bhojān	<i>Shining to-day may the bounteous</i>
rādhodéyāya Uṣáso maghónīḥ.	<i>Dawns stimulate the liberal to the</i>

acitré antáh paṇáyah sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās támaso víma- *the niggards sleep, unawakening in*
 dhye. *the midst of darkness.*

citayanta : 3. pl. \bar{A} . inj. ; explained by Sāyaṇa as an indicative :
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित् । सः । देवीः । सनयः । नवः । वा ।
 यामो बभूयादुषसो वो अद्य । यामः । बभूयात् । उषसः । वः । अद्य ।
 येना नवगवे अङ्गिरे दशगवे येन । नवगवे । अङ्गिरे । दशगवे ।
 सप्तस्यै रेवती रेवदूष ॥ सप्तस्यै । रेवतीः । रेवत् । ऊष ॥

4 kuvít sá, devīḥ, sanáyo návo vā *Should this be an old course or*
 yámo babhūyád, Uṣaso, vō *a new for you to-day, O divine*
 adyá : *Dawns : (is it that) by which ye*
 yénā Návagve, Áṅgire, Dásagve *have shone wealth, ye wealthy ones,*
 saptásye, revatī, revád ūśá P *upon Navagva, Angira, and Da-*
sagva the seven-mouthed ?

babhūyát : op. pf. of bhū, accented on account of kuvít (cp. notes on ii. 35, 1. 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Angiras, and Dasagva are the names of ancients associated with Indra in the release of the cows enclosed by the Panis and by Vala. The allusion in saptásye is uncertain ; in iv. 50, 4 it is an epithet of Bṛhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be : bring us wealth to-day as ye did to Navagva, Angiras, Dasagva and Bṛhaspati. revatī revát : these words are found connected in other passages also. ūśá : 2. pl. pf. act. of 1. vas *shine.*

५ यूयं हि देवीर्चतुर्गुम्भिरश्नैः यूयम् । हि । देवीः । चतुर्गुम्भिरश्नैः ।
 परिप्रयाथ भुवनानि सद्यः । परिऽप्रयाथ । भुवनानि । सद्यः ।
 प्रबोधयन्तीरुषसः ससन्तं प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपाञ्चतुष्पाञ्चरथाय जीवम् ॥ द्विऽपात् । चतुऽपात् । चरथाय । जीवम् ॥

5 yūyām hí, devīr, ṛtayúgbhir ásvaiḥ pariprayāthá bhúvanāni sa- dyāḥ, prabodháyantīr, Uṣasaḥ, sasán- tam, dvipāc cātuṣpāc carāthāya jī- vām.	<i>For you, O goddesses, with your steeds yoked in due time, proceed around the worlds in one day, awakening, O Dawns, him who sleeps, the two-footed and the four- footed living world, to motion.</i>
---	---

pariprayāthá: accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a. prabodháyantī: cp. i. 92, 9, víśvaṃ jīvāṃ carāse bodháyantī *wakening every living soul to move*. cātuṣpād: note that catúr when accented as first member of a cd. shifts its accent to the first syllable. This word, dvipād and jīvām are all neuter.

६ क्व खिदासां कतमा पुराणी यया विधानां विद्ध्यर्चभूषणाम् । शुभं यच्छुभा उषसश्चरन्ति न वि ज्ञायन्ते सदृशीरजुर्याः ॥	क्व । खि । आसाम् । कतमा । पुराणी । यया । वि । धानां । वि । दध्युः । ऋभूषणाम् । शुभम् । यत् । शुभाः । उषसः । चरन्ति । न । वि । ज्ञायन्ते । सदृशीः । अजुर्याः ॥
--	--

6 kúa svíd āsām katamā purāṇī yáyā vidhānā vidadhūr ṛbhū- ṇām? śúbham yác chubhrá Uṣasaś cāranti, ná ví jñāyante sadṛśīr ajuryāḥ.	<i>Where, pray, and which ancient one of them (was it) at which they (the gods) imposed the tasks of the Ṛbhus? When the beaming dawns proceed on their shining course, they are not distinguished, alike, unaging.</i>
--	---

āsām: of the dawns. yáyā: in a temporal sense = at whose time. vidadhūr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four; cp. i. 161, 2: ékaṃ camasām catúrah kṛnotana, tād vo devā abruvan ‘*make the one bowl four*’, that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, pūnaḥ-punar jāyamānā purāṇī samānām vārṇam abhí śumbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता चा ता मद्रा उषसः पुरासुर ताः । घ । ताः । मद्राः । उषसः । पुरा ।
 अभिष्टिबुध्ना ऋतजातसत्याः । असुः ।
 यास्वीजानः शशमान उक्थैः अभिष्टिबुध्नाः । ऋतजातसत्याः ।
 स्तुवञ्छंसद्रविणं सद्य आप ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 स्तुवन् । शंसन् । द्रविणम् । सद्यः । आप ॥

7 tā ghā tā bhadrá Uṣásah pu- *Those indeed, those Dawns have*
 rāsur, *formerly been auspicious, splendid*
 abhiṣṭidyumnā ṛtājātasatyāḥ; *in help, punctually true; at which*
 yāsu ījānāḥ śaśamānā ukthāiḥ *the strenuous sacrificer with reci-*
 stuvāñ, chāmsan, draviṇam sa- *tations praising, chanting, has at*
 dyā āpa. *once obtained wealth.*

On purā with pf. see 213 A. ījānās : pf. pt. Ā. of yaj sacrifice.
 śaśamānā : pf. pt. Ā. of śam labour. stuvāñ chāmsan = stuvān +
 śāmsan (40, 1). The general meaning of the stanza is: former
 dawns have brought blessings to the sacrificer; may they do
 so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 ऋतस्य देवीः सदसो बुधाना ऋतस्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purástāt, *They approach equally in the*
 samānātaḥ samanā paprathā- *east, spreading themselves equally*
 nāḥ. *from the same place. The god-*
 ṛtasya devīḥ sádaso budhānā, *esses waking from the seat of*
 gāvām ná sárgā, Uṣáso jaranto. *order, like herds of kine let loose,*
the Dawns are active.

samanā: always in the same way. samānatās; cp. i. 124, 3: prajānatī iva, nā dīso mināti *as one who knows (the way), she loses not her direction*. ṛtāsya sādasaḥ: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3; ṛtāsya pānthām ānv eti sādhu she follows straight the path of order. budhānās: ao. pt., *awaking* (intr.), not = bodhayantyas *wakening* (trans.) according to Sāyaṇa; when A. and without an object, budh is intr.; cp. ābodhi *has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gavām nā sārgaḥ: cp. iv. 52, 5, prāti bhadra adṛkṣata gāvām sārgā nā raśmāyaḥ *the auspicious rays (of dawn) have appeared like kine let loose*. jarante: *are awake = are active, are on the move* (cp. ā caranti in a and 9 a, b); *are praised* (stūyante) according to Sāyaṇa.

९ ता इ॒वे॒व॒ संम॑ना॒ संम॑नी॒र॒ ताः । इत् । नु । ए॒व । स॒म॒ना । स॒म॑नीः ।
 अ॒मी॒त॒व॒र्णा॒ उ॒ष॒स॒श्च॒र॒न्ति॒ । अ॒मी॒त॒व॒र्णाः । उ॒ष॒सः॒ । च॒र॒न्ति॒ ।
 गू॒ह॒न्ती॒र॒भ॒व॒म॒सि॒तं॒ र॒श्मि॑भिः॒ गू॒ह॒न्तोः॒ । अ॒भ॒व॒म् । अ॒सि॒तम् । र॒श्मि॑त॒भिः॒ ।
 शु॒क्रा॒स्त॒नू॒भिः॒ शु॒च॒यो॒ र॒चा॒नाः॒ ॥ शु॒क्राः॒ । त॒नू॒भिः॒ । शु॒च॒यः॒ । र॒चा॒नाः॒ ॥

9 tā in nū evā samanā samānīr, Those Dawns even now equally
 āmitavarṇā Uṣāsāś caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitam, rūśad- move on; concealing the black
 bhiḥ monster, bright with gleaming
 śukrās tanūbhiḥ, śucayo, ruc- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of *nv evā* see p. 450, 2b. ābhvam: cp. i. 92, 5, bādhatē kṛṣṇām ābhvam *she drives away the black monster* (of night). rūśadbhis: m. form irregularly agreeing with the f. tanūbhis. Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyēbhis, but pitṛbhis.

१० र॒धिं॒ दि॒वो॒ दु॒हित॒रो॒ वि॒भा॒तीः॒ र॒धिम् । दि॒वः॒ । दु॒हि॒त॒रः॒ । वि॒भा॒तीः॒ ।
 म॒जा॒व॒न्तं॒ य॒क्ष॒ता॒स्त्रा॒सु॒ दे॒वीः॒ । म॒जा॒व॒न्तम् । य॒क्ष॒त॒ । अ॒स्त्रा॒सु॒ । दे॒वीः॒ ।

स्वोनादा वः प्रतिबुध्यमानाः स्वोनात् । आ । वः । प्रतिबुध्यमानाः ।
सुवीर्यस्व पतयः स्वाम् ॥ सुवीर्यस्व । पतयः । स्वाम् ॥

- 10 rayīm, divo duhitaro, vibhātīḥ *O daughters of Heaven, do ye*
prajāvantam yachatāsmāsu, de- *shining forth bestow on us, god-*
viḥ. *esses, wealth accompanied by off-*
sionād ā vaḥ pratibūdhya mānāḥ, *spring. Awaking from our soft*
suvīriasya pātayaḥ siāma. *couch towards you, we would be*
lords of a host of strong sons.

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat. (200 A 1). pratibūdhya mānās: with ā and abl., cp. budhānā with abl. in 8 c.

११ तद्वा दिवो दुहितरो विभातीर् तत् । वः । दिवः । दुहितरः । विभातीः ।
उपं ब्रुव उषसो यज्ञकेतुः । उपं । ब्रुवे । उषसः । यज्ञकेतुः ।
वयं स्वाम यशसो जनेषु वयम् । स्वाम् । यशसः । जनेषु ।
तद्यौश्च धत्तां पृथिवी च देवी ॥ तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।
देवी ॥

- 11 tād vo, divo duhitaro, vibhātīr *For that I whose banner is the*
úpa bruva, Uṣaso, yajñáketuḥ: *sacrifice, O daughters of Heaven,*
vayám siāma yaśáso jáneṣu; *implore you that shine forth, O*
tād Dyáus ca dhattām Pṛthivī *Dawns: we would be famous among*
ca devī. *men; let Heaven and the goddess*
Earth grant that.

vibhātīr: 'to be taken with vas. úpa bruve: with two acc. (p. 304, 2). yajñáketuḥ: the singer thus describes himself; in i. 113, 19 the Dawn is called yajñásya ketúḥ the signal of the sacrifice. yaśáso (accent, p. 453, 9 A a) jáneṣu: this phrase frequently occurs in prayers. vayám: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl., so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see n. 468 B).

AGNĪ

See Introduction to i. 1 on the nature of Agni.

v. 11. Metre: Jagatī.

१ जनस्व गोपा अजनिष्ट जागृविर् जनस्व । गोपाः । अजनिष्ट । जागृविः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविस्युशा घृतप्रतीकः । बृहता । दिविःस्युशा ।
 द्युमद्वि भाति भरतेभ्यः शुचिः ॥ द्युमत् । वि । भाति । भरतेभ्यः । शुचिः ॥

- १ 1 Jánasya gopá ajanīṣṭa jāgrvir Guardian of the people, watchful,
 Agniḥ sudákṣaḥ suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tāpratīko bṛhatā divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyaḥ for the Bharatas with lofty, heaven-
 śúciḥ. touching (flame).

- gopás : 97, 2. ajanīṣṭa : iṣ ao. of jan generate. su-dákṣas :
 a Bv. (p. 455 c a). suvitāya : final dat. (p. 314, B 2). návyase :
 dat. of cpv. of náva new. ghr̥tā-pratīkas : cp. yásya prátīkam
 āhutam ghr̥tēna whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for
 the benefit of (p. 314, 1) the Bharatas, the tribe to which the seer
 belongs.

२ यज्ञस्व केतुं प्रथमं पुरोहितम् यज्ञस्व । केतुम् । प्रथमम् । पुरोहितम् ।
 अग्निं नरस्त्रिषधस्थे समीधिरे । अग्निम् । नरः । त्रिःसधस्थे । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुक्रतुः ॥

- 2 yajñásya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agnim náras, trisadhasthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

Índreṇa deváih sarátham sá and the gods may that most wise
 barhíṣi Invoker sit down on the sacrificial
 sídan ní hótā yajáthāya su- grass for sacrifice.
 krātuḥ.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i. 1, 1. náras: N. pl. of nṛ (p. 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle; have kindled and still kindle (cp. p. 342 a). saráthara: adv. governing Índreṇa and deváis (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Purohita; the prp. as often follows the verb (p. 468, 20). yajáthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मा॒त्रोः शुचि॑र् असंमृष्टः । जा॒यसे । मा॒त्रोः । शुचि॑ः ।
 म॒न्द्रः क॒विर्द॒तिष्ठो वि॒वस्व॑तः । म॒न्द्रः । क॒विः । उ॒त् । अ॒तिष्ठः । वि॒वस्व॑तः ।
 घृ॒तेन॑ त्वावर्धयन्म आ॒हुत॑ घृ॒तेन॑ । त्वा॒ । अव॑र्धयन् । अ॒ग्ने । आ॒हुत॑ ।
 धू॒मसे॑ के॒तुर॑भवद्दिवि अ॒तः ॥ धू॒मः । ते॒ । के॒तुः । अ॒भव॑त् । दि॒वि । अ॒तः ॥

3 ásammṛṣṭojāyase māt^aróhśúcir. Uncleansed thou art born bright
 mandráh kavír úd atíṣṭho Vi- from thy two parents. Thou didst
 vásvataḥ. arise as the gladdening sage of
 ghṛténa tvāvardhayann, Agna Vivasvant. With butter they
 āhuta, strengthened thee, O Agni, in whom
 dhūmās te ketúr abhavad divi the offering is poured. Smoke be-
 śritáh. came thy banner that reached to
 the sky.

ásam-mṛṣṭas: pp. of mṛj wipe, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire-sticks, from
 which Agni is produced by friction. úd atíṣṭhas: 3. s. ipf. of sthā
 stand. Vivasvatas: gen. dependent on kavís; the sage (a common
 designation of Agni) of Vivasvant. the first sacrificer. vii. 1. 1.

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it; explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2 a). *divi*: loc. of the goal (p. 325 b). Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञसुप वेतु साधुया- अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।
 मिं नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।
 अग्निर्दूतो अभवद्व्यवाहरो अग्निः । दूतः । अभवत् । हव्यवाहनः ।
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥ अग्निम् । वृणानाः । वृणते । कविक्रतुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*
 sādhyā. *our sacrifice. Men carry Agni*
 Agnim nāro vi bharante gr̥hē- *hither and thither in every house.*
 gr̥he. *Agni became the messenger, the*
 Agnir dūtō abhavad dhavya- *carrier of oblations. In choosing*
 vāhano. *Agni they choose one who has the*
 Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
 tum.

vetu: 3. s. ipv. of *vī* bharante: see note on *bhr*, ii. 83, 10 a.
 gr̥hē-gr̥he: 189 Ca. dūtās: Agni is characteristically a messenger
 as an intermediary between heaven and earth. dhavyavāhanas:
 Sandhi, 54. vṛṇānās: pr. pt. A. of 2. *vṛ*, choosing Agni as their
 priest. vṛṇate: 3. pl. pr. A. of 2 *vṛ*.

५ तुभ्येदमग्ने मधुमत्तमं वचस्व तुभ्यं । इदम् । अग्ने । मधुमत्तमम् । वचः ।
 तुभ्यं मनीषा इयमस्तु शं हृदे । तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
 त्वां गिरः सिन्धुमिवावनीर्महीर् त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥ महीः ।

आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

- 5 *túbhyedám, Agne, mádhumat-* *For thee, O Agni, let this most*
tamaṃ vácas, *honied speech, for thee this prayer*
túbhyam manīṣá iyám astu śám *be a comfort to thy heart. The*
hrdé. *songs fill thee, as the great rivers*
tuám gírah, síndhum ivāvánir *the Indus, with power, and*
mahír, *strengthen thee.*
á prṇantiśávasā, vardháyanti ca.

túbhya : this form of the dat. of *tvám* occurs about a dozen times in the *Saṃhitā* text beside the much commoner *túbhyam* (as in b); it occurs only before vowels with which it is always contracted, having only once (v. 30, 6) to be read with hiatus. *manīṣá iyám* : in this and two other passages of the RV. the *ā* of *manīṣá* is not contracted in the *Saṃhitā* text, because it precedes the caesura. *śám* : in apposition, *as a delight or comfort*. *síndhum iva* : this simile occurs elsewhere also ; thus *Índram ukthāni vāvṛdhuḥ, samudrām iva síndhavaḥ* *the hymns strengthen Indra as the rivers the sea*. *á prṇanti* : from *pṛ* fill. *śávasā* : because hymns, like oblations, are thought to give the gods strength. *vardháyanti* : es. of *vṛdh* grow ; accent, p. 466, 19 a.

- ६ त्वामग्ने अङ्गिरसो गुहां हितम् त्वाम् । अग्ने । अङ्गिरसः । गुहां । हितम् ।
 अन्वविन्दञ्छिप्रियाणं वनेवने । अनु । अविन्दन् । शिप्रियाणम् । वनेऽवने ।
 स ज'यसे मध्यमानः सहो महत् सः । जायसे । मध्यमानः । सहः । महत् ।
 त्वामाहुः सहसस्युत्रमङ्गिरः ॥ त्वाम् । आहुः । सहसः । पुत्रम् । अङ्गिरः ॥

- 6 *tuám, Agne, Ángiraso gúhā* *Thee, O Agni, the Ángirases*
hitám *discovered hidden, abiding in every*
ánv avindañ chisriyāṇām váne- *wood. Thus thou art born, when*
vane. *rubbed with mighty strength: they*
sá jāyase mathyámānaḥ sáho *call thee the son of strength, O*
mahát: *Ángiras.*
tuám āhuḥ sáhasas putráṃ,
Ángiraḥ.

Āṅgirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6). They are said to have designed the first ordinances of sacrifice (x. 67, 2). **gūhā hitām** placed (pp. of dhā) in hiding, concealed, explained by **śisriyānām vāne**; having betaken himself (pf. pt. of śri) to, resting in, all wood. **ānv avindan**: they found him out as a means of sacrifice; Sandhi, 40. **vāne-vane**: 189 C a. **sā**: as such = as found in wood (cp. p. 294 b). **mathyāmānas**: pr. pt. ps. of math *stir*, being produced by the friction of the kindling sticks. **sāho mahāt**: cognate acc. = with mighty strength (cp. sāhasā yó mathitó jāyate nṛbhiḥ he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called **sāhasas putrām** son of strength: this, or **sāhasaḥ sūnūḥ**, is a frequent epithet of Agni; Sandhi, 43, 2 a. **Āṅgiras**: see note on a.

PARJĀNYA

This deity occupies quite a subordinate position, being celebrated in only three hymns. His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth. The shedding of rain is his most prominent characteristic. He flies around with a watery car, and loosens the water-skin; he sheds rain-water as our divine (ásura) father. In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father. By implication his wife is the Earth, and he is once called the son of Dyaus.

v. 83. Metre: 1. 5-8. 10. Triṣṭubh; 2-4. Jagatī; 9. Anuṣṭubh.

प्र॒क्षा वद॑ त्वसं॑ गी॒र्भिरा॑भिः	अ॒र्क्ष । व॒द । त॒वस॑म् । गीः॒ऽभिः । आ॒भिः ।
तु॒हि प॒र्जन्यं॑ नम॒सा वि॑वास ।	सु॒हि । प॒र्जन्य॑म् । नम॒सा । आ । वि॒वास॑ ।
क॒निक्र॑दवृष॒भो जी॒रदा॑नू	क॒निक्र॑दत् । वृष॒भः । जी॒र॒ऽदानुः॑ ।
ततो॑ दधा॒त्योष॑धीषु गर्भ॑म् ॥	रेतः॑ । द॒धा॒ति । ओष॑धीषु । गर्भ॑म् ॥

- 1 áchā vada tavāsaṃ gīrbhīr *Invoke the mighty one with these*
 ābhīḥ; *songs; praise Parjanya; seek to*
 stuhī Parjanyaṃ; námasā vi- *win him with obeisance. Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti óṣadhīṣu gárbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pāda. vada: the poet addresses himself. vivāsa: ds. of van *win*. kánikradat: see iv. 50, 5 d. vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gárbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृचान् हन्त्युत हन्ति रचसो वि। वृचान्। हन्ति। उत। हन्ति। रचसः।
 विश्वं बिभाय भुवनं महावधात्। विश्वम्। बिभाय। भुवनम्। महावधात्।
 उतानागा ईषते वृष्णावतो उत। अनागाः। ईषते। वृष्णावतः।
 यत्पुर्जन्यः सूनयन् हन्ति दुष्कृतः॥ यत्। पुर्जन्यः। सूनयन्। हन्ति। दुःकृतः॥

- 2 ví vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smites the demons: the whole world*
 víśvaṃ bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hávadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇiāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtaḥ.

bibhāya: pf. of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 43, 2 a.

- ३ रथीव कश्याश्वाँ अभिचिपन् रथीइव। कश्या। अश्वान्। अभिचिपन्।
 आविर्द्रुतान्द्रुति वय्याँ इ अहं। चिपन्।

दूरात्सिंहस्य स्तनथा उदीरते आविः । दूतान् । कृणुते । वर्षीन् । अहं ।
 यत्पर्जन्यः कृणुते वर्षीन् नमः ॥ दूरात् । सिंहस्य । स्तनथाः । उत् । ईरते ।
 यत् । पर्जन्यः । कृणुते । वर्षीम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi- *Like a charioteer lashing his*
 pānn, *horses with a whip he makes mani-*
 āvir dūtān kṛṇute varṣām āha. *fest his messengers of rain. From*
 dūrāt simhāsya stanāthāś ud *afar arise the thunders of the lion,*
 irate, *when Parjanya makes rainy the*
 yāt Parjanyaḥ kṛṇutē varṣāṃ sky.
 nābhaḥ.

rathī: N. of rathin, much less common than rathī, N. rathīs. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत् प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
 उदीर्षधीर्जिहते पिन्वते स्वः । उत् । और्षधीः । जिहते । पिन्वते । स्वः ।
 इरा विश्वस्यै भुवनाय जायते रिति स्वः ।
 यत्पर्जन्यः पृथिवीं रेतसारवति ॥ इरा । विश्वस्यै । भुवनाय । जायते ।
 यत्पर्जन्यः । पृथिवीम् । रेतसा । अरवति ॥

4 prá vātā vānti; patáyanti vi- *The winds blow forth, the light-*
 dyúta; *nings fall; the plants shoot up;*
 úd ōṣadhīr jihate; pínvate súaḥ. *heaven overflows. Nurture is born*
 irā víśvasmai bhúvanāya jāyate, *for the whole world when Parjanya*
 yāt Parjanyaḥ pṛthivīm rétasā- *quickens the earth with seed.*
 vati.

vānti, jīhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bād̥hate, i. 35, 9 c. On the secondary root pinv see 134, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yāt Parjányaḥ and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति यस्य । व्रते । पृथिवी । नन्नमीति ।
 यस्य व्रते शफवज्जर्भुरीति । यस्य । व्रते । शफवत् । जर्भुरीति ।
 यस्य व्रत ओषधीर्विश्वरूपाः यस्य । व्रते । ओषधीः । विश्वरूपाः ।
 स नः पर्जन्य महि शर्म यच्छ ॥ सः । नः । पर्जन्य । महि । शर्म । यच्छ ॥

5 yásya vraté pṛthivī nānnamīti; In whose ordinance the earth
 yásya vraté śaphāvajjārbhurīti, bends low; in whose ordinance
 yásya vratá ōṣadhīr viśvá- hoofed animals leap about; in
 rūpāḥ: whose ordinance plants are omni-
 sá naḥ, Parjanya, máhi śárma form, as such, O Parjanya, bestow
 yacha. mighty shelter on us.

yásya vraté: that is, in obedience to whose law. nānnamīti: int. of nam (see 173, 2 b; 172 a). śaphāvat: that which has hoofs, used as a n. collective. jārbhurīti: int. of bhur quiver (174 a). ōṣadhis: the following adj. viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom. corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
 प्र पिन्वत वृष्णो अश्वस्य धाराः । प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
 अर्वाङ्तेन स्तनयितुनेह्य अर्वाङ् । एतेन । स्तनयितुना । आ । इहि ।
 अपो निषिञ्चन्सुरः पिता नः ॥ अपः । निऽसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vṛṣṭīm, Maruto rari- Give us, O Maruts, the rain
 dhvam:

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. Hither with this
 rāḥ. thunder come, pouring down the
 arvāṇ eténa stanayitnúnéhi, waters as the divine spirit our
 apó niṣīñcānn ásurah pitá nah. father.

divás: this might be abl., from heaven, as it is taken to be by Sāyaṇa; but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp. ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyaḥ thy streams go forth like the rains of heaven. rarīdhvam: 2. pl. pr. ipv. of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii. 34, 18). vṛṣṇo áśvasya: = stallion. In cd Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehi), but of -nā éhi, which would normally be -náhi; -néhi is based on the artificial contraction -ná (= -nā á) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra á ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitá nah: as appositional subject of the sentence, with the 2. ipv. ihi; cp. sá in 5 d with the voc. Parjanya and the 2. ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धा अभि । क्रन्द । स्तनय । गर्भम् । आ । धा ।
 उदन्वता परि दीया रथेन । उदन्वता । परि । दीय । रथेन ।
 दृति सु कर्ष विषित न्यञ्च दृतिम् । सु । कर्ष । विऽसितम् । न्यञ्चम् ।
 समा भवन्तु द्वती निपादाः ॥ समाः । भवन्तु । उत्ऽवतः । निऽपादाः ॥

7 abhí kranda; stanáya; gárbham Bellow towards us; thunder;
 á dhā; deposit the germ; fly around with
 udanvátā pári dīyā ráthēna. thy water-bearing car. Draw well
 dṛtīm sú karṣa víṣitam nīa- thy water-skin unfastened down-
 ñcam: ward: let the heights and valleys
 samā bhavantu udvátō nipādāh. be level.

stanāya : accented as forming a new sentence. gárbham : cp. 1 d, réto dadhāti óṣadhīṣu gárbham. dhās : 2. s. root ao. sb. of 1. dhā. dīyā : with final vowel metrically lengthened. dītim : the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water-carriers. viṣitam (from si tie) : untied so as to let the water run out. nyāñcam : predicative : = so that the untied orifice turns downward. samās : that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुद्वा नि विञ्च महान्तम् । कोशम् । उत । अच । नि ।
 खन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन बावापृथिवी व्युन्धि खन्दन्ताम् । कुल्याः । विऽसिताः । पुर-
 सुप्रपाणं भवत्वय्याभ्यः ॥ स्तात् ।
 घृतेन । बावापृथिवी इति । वि । उन्धि ।
 सुऽप्रपानम् । भवतु । अय्याभ्यः ॥

8 mahāntam kósam úd acā, ní Draw up the great bucket, pour
 ṣiñca; it down; let the streams released
 syāndantām kulyā viṣitāḥ pu- flow forward. Drench heaven and
 rástāt. earth with ghee; let there be a good
 ghṛténa dyāvāpṛthivī ví undhi; drinking place for the cows.
 suprapāṇam bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā : metrical lengthening of the final a. ní ṣiñca : Sandhi, 67 c. purās-tāt : according to Sāyaṇa eastward, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛténa : figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī : Pragrhya, but not analysed in the Pada text (cp. i. 35, 1 b). undhi : 2. s. ipv. of ud wet = unddhi. This Pada is equivalent in sense to 7 d. suprapāṇam : note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॒र्जन्य॒ कर्निक्र॑दत्	यत् । प॒र्जन्य॒ । कर्निक्र॑दत् ।
स्तन॑यन् हंसि॑ दुः॒कृतः॑ ।	स्तन॑यन् । हंसि॑ । दुः॒कृतः॑ ।
प्रती॑दं वि॒श्वं मो॒दते॒	प्रति॑ । इ॒दम् । वि॒श्वम् । मो॒दते॒ ।
यत्किं॑ च॒ पृथि॒व्यामधि॑ ॥	यत् । किम् । च॒ । पृथि॒व्याम् । अधि॑ ॥

9 yát, Parjanya, kánikradat,	When, O Parjanya, bellowing
stanáyan hámsi duṣkṛtaḥ,	aloud, thundering, thou smitest the
prátidám víśvaṃ modate,	evil-doers, this whole world exults,
yát kiṃ ca prthivyām ádhi.	whatever is upon the earth.

yát Parjanya: cp. 2 d. hámsi: 2. s. pr. of han (66 A 2). yát kiṃ ca: indefinite prn., *whatever* (19 b), explains idám víśvaṃ *this world*; if a verb were expressed it would be bhávati.

१० अ॒व॒र्षी॑र्वि॒षमु॒दु षू॒ गृ॒माया॑-	अ॒व॒र्षीः । व॒र्षम् । उ॒त । ऊं॒ इति॑ । सु ।
क॒र्धन्वा॒न्यत्वे॒तवा॑ उ॒ ।	गृ॒माय॑ ।
अ॒जी॒जन॒ औष॑धी॒भोज॑नाय॒ कम्	अ॒कः । ध॒न्वा॒नि । अ॒ति॒ऽए॒त॒वै । ऊं॒ इति॑ ।
उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नीषाम् ॥	अ॒जी॒जनः । औष॑धीः । भोज॑नाय॒ कम् ।
	उ॒त । प्र॒जाभ्यः॑ । अ॒वि॒दः । म॒नीषाम् ॥

10 ávarṣīr varṣám: úd u śū gr-	Thou hast shed rain: now wholly
bhāya;	cease; thou hast made the deserts
ákar dhānvāni átietavā u.	passable again. Thou hast made
ájijana oṣadhīr bhójanāya kám;	the plants to grow for the sake of
utá prajābhyo avido manīṣām.	food; and thou hast found a hymn
	of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

ávarṣis : 2. s. s ao. of vṛs. u ṣú : on the Sandhi see 67c ; on the meaning of the combination, see under u and sú, 180. grbhāya : this pr. stem is sometimes used beside grbhñāti. ákar : 2. s. root ao. of kr. áti-etavái : cp. p. 463, 14 b a. ájījanas : cp. I d and 4 b. kām : see 180. Here we have the exceptional intrusion of a Jagatī Pada in a Tristubh stanza (p. 445, f. n. 7). avidas : a ao. of vid find, thou hast found = received. prajābhyas : abl., from creatures in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Maṇḍala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhā).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun- maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x. 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth ; he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way ; and is called 'son of deliverance' (vimúco nápat). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghṛṇi) is one of his exclusive epithets. The name means 'prosperer', as derived from puṣ, cause to thrive. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre : Gāyatrī.

१ सं पूषन्विदुषा नय
यो अजसा नुशासति ।
य एवेदमिति ब्रवत ॥

सम् । पूषन् । विदुषा । नय ।
यः । अजसा । अनुशासति ।
यः । एवेदमिति ब्रवत ॥

1 sām, Pūṣan, vidūṣā naya, yó āñjasānuśāsati, yá evédām iti brávat.	Conjoin us, O Pūṣan, with one that knows, who shall straightway instruct us, and who shall say (it is) 'just here'.
---	--

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp. p. 308, 1 a. The meaning is: 'provide us with a guide'. ānu-śāsati (3. s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि यो गृहं अभिशासति । इम एवेति च ब्रवत् ॥	सम् । ऊं इति । पूष्णा । गमेमहि । यः । गृहान् । अभिशासति । इमे । एव । इति । च । ब्रवत् ॥
--	---

2 sām u Pūṣṇā gamemahi, yó grhāṇ abhiśāsati, imá evéti ca brávat.	We would also go with Pūṣan, who shall guide us to the houses, and shall say (it is) 'just these'.
---	--

u: see p. 221, 2; on its treatment in the Pada text, p. 25, f. n. 2. Pūṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūṣan as our guide. grhāṇ: that is, the sheds in which our lost cattle are.

३ पूष्णचक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्त्र व्यथते पविः ॥	पूष्णः । चक्रम् । न । रिष्यति । न । कोशः । अव । पद्यते । नो इति । अस्त्र । व्यथते । पविः ॥
--	--

3 Pūṣṇás cakráṃ ná riṣyati, ná kósó áva padyate; nó asya vyathate pavíḥ.	Pūṣan's wheel is not injured, the well (of his car) falls not down; nor does his felly waver.
--	---

nó: = ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sayana explains cakráṃ as Pūṣan's weapon, and pavís as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अ॒सौ ह॒विषावि॑धन् यः । अ॒सौ । ह॒विषा । अ॒विधत् ।
न तं पू॒षापि॑ मृ॒ष्यते । न । तम् । पू॒षा । अ॒पि । मृ॒ष्यते ।
प्र॒थ॒मो वि॑न्दते॒ वसु॑ ॥ प्र॒थ॒मः । वि॑न्दते॒ । वसु॑ ॥

4 yó asmai havisávidhan, *Him who has worshipped him with*
ná táṃ Pūṣāpi mṛsyate : *oblation Pūṣan forgets not : he is*
prathamó vindate vāsu. *the first that acquires wealth.*

asmai : Pūṣan ; on the syntax, see 200, A 1 f ; on loss of accent, see p. 452 B c. āpi : verbal prp. to be taken with mṛṣ. prathamás : the man who worships Pūṣan.

५ पू॒षा गा अ॒न्व॑तु नः पू॒षा । गाः । अ॒न् । ए॒तु । नः ।
पू॒षा र॑क्ष॒त्वर्व॑तः । पू॒षा । र॑क्ष॒तु । अ॒र्व॑तः ।
पू॒षा वा॒र्जं स॑नोतु नः ॥ पू॒षा । वा॒र्जम् । स॑नोतु । नः ॥

5 Pūṣā gā ānu etu naḥ ; *Let Pūṣan go after our cows ;*
Pūṣā rakṣatu árvataḥ ; *let Pūṣan protect our steeds ; let*
Pūṣā vājam sanotu naḥ. *Pūṣan gain booty for us.*

ānu etu : to be with them and prevent injury or loss. rakṣatu : to prevent their being lost.

६ पू॒षन्न॑ प्र॒ गा इ॑हि पू॒षन् । अ॒न् । प्र॒ । गाः । इ॑हि ।
य॒ज॑मानस्य सु॒न्व॑तः । य॒ज॑मानस्य । सु॒न्व॑तः ।
अ॒स्माकं॑ सु॒व॑तासुत ॥ अ॒स्माकम् । सु॒व॑ताम् । उ॒त ॥

6 Pūṣann, ānu prā gā ihi *O Pūṣan, go forth after the cows*
yájamānasya sunvatáḥ, *of the sacrificer who presses Soma,*
asmákam stuvatām utá. *and of us who praise thee.*

ānu prā ihi : cp. p. 468, 20 a. yájamānasya : of the institutor of the sacrifice. stuvatām : of the priests as a body.

७ माकिनेशुन्माकीं रिषन्
माकीं सं शारि केवटे ।
अथारिष्टाभिरा गहि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kévaṭe:
āthāriṣṭābhir ā gahi.

माकिः । नेशत् । माकीम् । रिषत् ।
माकीम् । सम् । शारि । केवटे ।
अयं । अरिष्टाभिः । आ । गहि ॥

*Let not any one be lost; let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.*

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a ao. inj. of
riṣ. śāri: ps. ao. inj. of śṛ crush. āriṣṭābhis: supply góbbhis.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

8 śṛṇvāntam Pūṣānam vayām,
iryam ānaṣṭavedasam,
īśānam rāyā imahe.

शृण्वन्तम् । पूषणम् । वयम् ।
इर्यम् । अनष्टवेदसम् ।
ईशानम् । रायः । ईमहे ॥

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ānaṣṭa-vedasam: who always recovers property that has been
lost; he is also called ānaṣṭa-paśu: whose cattle are never lost; cp.
1. 2. 5, 6, 7. rāyās: gen. dependent on īśānam (see 202 A a).
imahe: 1. pl. pr. Ā. of ī go governing the acc. Pūṣānam:
cp. 197 A 1.

९ पूषन्तव व्रते वयं
न रिष्येन कदा चन ।
स्तोतारस्व इह स्मसि ॥

पूषन् । तव । व्रते । वयम् ।
न । रिष्येम् । कदा । चन ।
स्तोतारः । ते । इह । स्मसि ॥

9 Pūṣan, tāva vraté vayām
ná riṣyema kádā caná:
stotāras ta ihā smasi.

*O Pūṣan, in thy service may we
never suffer injury: we are thy
praisers here.*

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while
abiding in thy ordinance. smasi: 1. pl. of as be; c gives the reason
for the hope expressed in a b.

परि पूषा परस्ताद्
धस्तं दधातु दक्षिणम् ।
पुनर्नी नष्टमाजतु ॥

परि । पूषा । परस्तात् ।
हस्तम् । दधातु । दक्षिणम् ।
पुनः । नः । नष्टम् । आ । अजतु ॥

pāri Pūṣā parástād

dhástam dadhātu dáksṇam :

pūnar no naṣtām ājatu.

Let Pūṣan put his right hand
around us from afar : let him drive
up for us again what has been lost.

parástād : the ā to be pronounced dissyllabically (cp. p. 437, a 8).
pāri dadhātu : for protection. dhástam = hástam : 54. naṣtām :
from naś be lost ; cp. ānaṣtavedasam in 8 b. ājatu : the meaning
of the vb. shows that by the n. naṣtām what is lost cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods. Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuṇa, beside the sun. King Varuṇa moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, from it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the thought of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Nowhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (viii. 48) delights in them like a young man in lovely maidens; he approaches them as a lover; they are maidens who bow down before the youth.

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Triṣṭubh.

१ समुद्रज्यैष्ठाः सलिलस्य मध्यात् समुद्रज्यैष्ठाः । सलिलस्य । मध्यात् ।
 पुनाना यन्त्यनिविशमानाः । पुनानाः । यन्ति । अनिविशमानाः ।
 इन्द्रो या वज्री वृषभो रराद् इन्द्रः । याः । वज्री । वृषभः । रराद् ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyeṣṭhāḥ salilāsya mā- *Having the ocean as their chief,*
 dhyāt *from the midst of the sea, purify-*
 punānā yanti āniviśamānāḥ : *ing, they flow unresting: let those*
 Indro yā vajrī vṛṣabhó rarāda, *Waters, the goddesses, for whom*
 tā āpo devīr ihá mām avantu. *Indra, the bearer of the bolt, the mighty*
one, opened a path, help me here.

samudrā-jyeṣṭhās: that is, of which the ocean is the largest. salilāsya: the aerial waters, referred to as divyās in 2 a, are meant. punānās: cp. pāvākās in c. āniviśamānās: cp. i. 32, 10, where the waters are alluded to as ātiṣṭhantīs and āniveśanās *standing not still and resting not*. rarāda: of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atrṇan nadīnām *with his bolt he pierced channels for the rivers*. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा सर्वन्ति याः । आपः । दिव्याः । उत । वा । सर्वन्ति ।
 खनिचिमा उत वा याः खयंजाः । खनिचिमाः । उत । वा । याः । खयंजाः ।
 समुद्रार्था याः शुचयः पावकास् समुद्रार्थाः । याः । शुचयः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yā Āpo divyā utā vā srāvanti *The Waters that come from*
 khanītrimā utā vā yāḥ svayam- *heaven or that flow in channels or*
 jāḥ; *that arise spontaneously, that clear*
 samudrārthā yāḥ śúcayaḥ pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tā Āpo devīr ihā mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain: cp. salilāsya mādhyāt in 1 a. khanītrimās: that flow in artificial channels: cp. Īndro yā rarāda in 1 c. svayamjās: that come from springs. samudrārthās: that flow to the sea; cp. samudrājyeṣṭhāḥ punānā yanti in 1 a, b. pāvākās: this word here and elsewhere in the RV. must be pronounced pavākā (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
 सत्यानृते अवपश्यन्नानाम् । सत्यानृते इति । अवपश्यन् । जनानाम् ।
 मधुसुतः शुच्यो याः पावकाः मधुसुतः । शुच्यः । याः । पावकाः ।
 ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsām rājā Vāruṇo yāti mā- *In the midst of whom King*
 dhye, *Varuṇa goes looking down upon*
 satyānṛté avapásyañ jánānām, *the truth and untruth of men, who*
 madhusútaḥ śúcayo yāḥ pa- *distil sweetness, clear and purify-*
 vākās: *ing: let those Waters, the god-*
 tā Āpo devīr ihā mām avantu. *desses, help me here.*

Vāruṇas: this god (vii. 86) is closely connected with the waters, for the most part those of heaven. avapásyan: this shows that the celestial waters are here meant; on the Sandhi see 40, 1. satyānṛté: Pragrhya (26; cp. p. 437, note 3); accent: p. 457, 10 c. Note that Dvandvas are not analysed in the Pāda text. madhusútas: that is, inherently sweet.

- ४ यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
 विश्वे देवा यासूर्जं मदन्ति । विश्वे । देवाः । यासु । ऊर्जम् । मदन्ति ।

वैश्वानरो यास्वमिः प्रविष्टः वैश्वानरः । यासु । अग्निः । प्रविष्टः ।
ता आग्नीं देवीरिह मासंवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अश्वन्तु ॥

‡ yāsu rājā Vāruṇo, yāsu Sómo, *In whom King Varuṇa, in whom*
Viśve devā yāsu ūrjam mād- *Soma, in whom the All-gods drink*
anti; *exhilarating strength, into whom*
vaiśvānaró yāsu Agniḥ prá- *Agni Vaiśvānara has entered: let*
viṣṭas: *those Waters, the goddesses, help*
tā Ápo devīr ihá mām avantu. *me here.*

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exhilaration, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: *belonging to all men*, a frequent epithet of Agni. práviṣṭas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nápāt 'Son of Waters' (ii. 35).

MITRÁ-VÁRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuṇa alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called suras, who wield dominion by means of māyá *occult power*, a term mainly connected with them. By that power they send the dawns, make the sun averse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air. They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey. They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain.

Their ordinances are fixed and cannot be obstructed even by the immortal gods. They are upholders and cherishers of order. They are barriers against falsehood, which they dispel, hate, and punish. They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii. 61. Metre: Triṣṭubh.

१ उद्वां चक्षुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । चक्षुः । व॒रु॒णा । सु॒ऽप्रतीकम् ।
देवयोरेति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सूर्यः । त॒त॒न्वान् ।
अभि यो विश्वा भुवनानि चष्टे	अ॒भि । यः । वि॒श्वा । भु॒वनानि । च॒ष्टे ।
स मन्युं मर्त्येष्वचिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु । आ । चि॒के॒त ॥

1 úd vām cákṣur, Varuṇā, suprá- tikam	Up the lovely eye of you two gods, O (Mitra and) Varuṇa, rises,
deváyor eti Súrías tatanván.	the Sun, having spread (his light);
abhi yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártieṣu á ciketa.	their intention among mortals.

cákṣus: cp. vii. 63, 1, úd u eti . . . Súrīyaḥ . . . cákṣur Mitrásya Váruṇasya up rises the Sun, the eye of Mitra and Varuṇa. Varuṇa: has the form of the voc. s., which could be used elliptically; but the Padapāṭha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a); cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Triṣṭubh line (see p. 441). abhi . . . cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र । वा॒म् । सः । मि॒त्रा॒व॒रु॒णा । अ॒वृ॒ता॒वा ।
विप्रो मन्वानि दीर्घश्रुदिति ।	वि॒प्रः । म॒न्वा॒नि । दी॒र्घ॒श्रु॒त् । इ॒ति ।

यस्य ब्रह्माणि सुक्रतू अवाथ ॥ यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
 आ यत्क्रत्वा न श्रद्धः पृथैथे ॥ अवाथः ।
 आ । यत् । क्रत्वा । न । श्रद्धः । पृथैथे
 इति ॥

2 prā vām sá, Mitrā-Varuṇāv, Forth for you two, O Mitra-
 rtāvā Varuṇa, this pious priest, heard
 vípro mánmāni dīrghaśrūd afar, sends his hymns, that ye may
 iyarti, favour his prayers, ye wise ones,
 yásya bráhmāni, sukratū, á- that ye may fill his autumns as it
 vātha, were with wisdom.
 á yát krátvā ná śarādaḥ pr-
 nāithe.

iyarti: 3. s. pr. of ṛ go. yásya . . . ávāthas = yát tásya
 ávāthas: on the sb. with relatives see p. 356, 2. sukratū: see
 note on rtāvāri, i. 160, 1 b. The repeated unaccented word in the
 Pada text here is not marked with Anudāttas because all unaccented
 syllables following a Svarita are unmarked. á prnāithe: 2. du. sb.
 pr. of prñ fill. The meaning of d is not quite certain, but is
 probably 'that ye who are wise may make him full of wisdom
 all his life'. śarādas: autumns, not varṣāni rains (which only
 occurs in the AV.), regularly used in the RV. to express years of
 life, because that was the distinctive season where the RV. was
 composed.

३ प्रोरोमिवावह्णा पृथिव्याः प्र । उरोः । मिवावह्णा । पृथिव्याः ।
 प्र दिव ऋष्यावृहत् सुदान् । प्र । दिवः । ऋष्यात् । वृहत् । सुदान् इति
 सशो दधाथे औषधीषु विबुः सुदान् ।
 अध्वतो अनिमिषं रक्षमाणा ॥ सशः । दधाथे इति । औषधीषु । विबुः ।
 अध्वक् । यतः । अनिमिषम् । रक्षमाणा ॥

3 prā urór, Mitrā-Varuṇā, prthi- From the wide earth, O Mitra-
 vyāh, Varuṇa, from the high lofty sku.

prā divā ṛṣvād bṛhatāḥ, su- *O bounteous ones, ye have placed*
 dānū, *your spies that go separately, in*
 spāśo dadhāthe ósadhīṣu vikṣú *plants and abodes, ye that protect*
 ūdhag yató, 'nimiṣam rákṣa- *with unwinking eye.*
 māṇā.

urós : here used as f. (as adjectives in u may be: 98), though the f. of this particular adj. is otherwise formed with ī: urv-ī. sudānū: see note on sukratū in 2 c. spāśas: the spies of Varuṇa (and Mitra) are mentioned in several passages. dadhāthe: Pragrhya (26 b). ósadhīṣu: the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás: pr. pt. A. pl. of i go. ánimiṣam: acc. of á-nimiṣ f. *non-winking*, used adverbially, to be distinguished from the adj. a-nimiṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसा मित्रस्य वर्णस्य धाम शंस । मित्रस्य । वर्णस्य । धाम ।
 शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
 अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
 प्र यज्ञमन्मा वृजनं तिराति ॥ प्र । यज्ञमन्मा । वृजनम् । तिराति ॥

4 śámsā Mitrásya Várūṇasya dhā- *I will praise the ordinance of*
 ma : *Mitra and Varuṇa: their force*
 śúsmoródasī badbadhe mahitvā. *presses apart the two worlds with*
 áyan māsā áyajvanām avírāḥ; *might. May the months of non-*
 prā yajñāmanmā vṛjánam tirāte. *sacrificers pass without sons; may*
he whose heart is set on sacrifice
extend his circle.

śámsā: this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it; or the 1. s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadho: int. of bādh (174 a); cp. vii. 23, 3, ví bādhiṣṭa syá ródasī mahitvā *he has pressed asunder the two worlds with his might.* mahitvā: int.

(p. 77). áyan: 3. pl. pr. sb. of i go (p. 180). avírās: predicative = *as soulless*; on the accent see p. 455, 10 c a. yajñámanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of tī cross; this cd. vb. is often used in the sense of prolonging life (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avíras in c); cp. prá yé bāndhum tirānte, gāvya pñcānto ásvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9).

५ अमूरा विश्वा वृषणाविमा वां अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
 न यासु चिचं ददृशे न यक्षम् । न । यासु । चिचम् । ददृशे । न । यक्षम् ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वा निष्यान्चिते अभूवन् ॥ न । वाम् । निष्यानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yāsu citrām dádr̥śe, ná ya- no marvel is seen nor mystery.
 ksām. Avengers follow the falsehoods of
 drúhaḥ sacante anṛtā jánānām: men: there have been no secrets
 ná vām niṣyāni acite abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapāṭha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās *these* (sc. stutáyas). ná citrām: that is, no deceit or falsehood. dádr̥śe: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a). drúhas: the spies of Varuṇa (cp. 3 c). ná niṣyāni: explains c: there is nothing hidden from you. a-cite: dat. inf. (cp. 167, 1 a).

६ ससु वां यक्षं महयं नमोभिर् ससु । कं इति । वाम् । यक्षम् । महयम् ।
 ऊवे वा मित्रावरुणा सबाधः । नमःऽभिः ।
 प्र वा मन्वान्युचसे नवानि ऊवे । वाम् । मित्रावरुणा । सबाधः ।
 छतानि ब्रह्म जुजुषन्तिमानि ॥ प्र । वाम् । मन्वानि । अचसे । नवानि ।
 छतानि । ब्रह्म । जुजुषन् । इमानि ॥

- 6 sām u vāṃ yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice; I call on you
 huvé vāṃ, Mitrā-Varuṇā, sa- two, Mitra-Varuṇa, with zeal.
 bádhaḥ. (These) new thoughts are to praise
 prá vāṃ mánmāni rcāse návāni; you; may these prayers that have
 kṛtāni bráhma jujuṣann imāni. been offered be pleasing.

sām mahayam: 1. s. inj. es. of mah. huvé: 1. s. pr. Ā. of hū call. sabádhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . rcāse: dat. inf. from arc praise (see p. 192, b 1; cp. p. 463, notes 2 and 8). návāni: the seers often emphasize the importance of new prayers. bráhma: n. pl.; see 90, p. 67 (bottom) and note 4. jujuṣan: 3. pl. sb. pf. of juṣ (140, 1).

- ७ इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःऽहितिः । युवऽभ्याम् ।
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःऽगा । पिपृतम् । तिरः । नः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 7 iyām, devā, puróhitir yuvá- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñéṣu, Mitrā-Varuṇāv, akāri; fices, O Mitra-Varuṇa. Take us
 víśvāni durgā pipṛtaṃ tiró no. across all hardships. Do ye protect
 yūyām pāta suastibhiḥ sādā us evermore with blessings.
 naḥ.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60); d is the refrain characteristic of the hymns of the Vasiṣṭha family, concluding three-fourths of the hymns of the seventh Maṇḍala.

deva: voc. du., shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyām: note the difference between this form and yúvabhyām, dat. du. of yúvan youth. Mitrā-Varuṇau: note that in the older parts of the RV. the du. ending au occurs

only within a Pada before vowels, in the Sandhi form of *āv*.
akāri: ps. ao. of *kr̥ do*. *pipṛtam*: 2. du. ipv. pr. of *pṛ put across*.
yūyām: pl., scil. *devās*, because the line is a general refrain
 addressed to the gods, not to Mitra-Varuṇa.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuṇa, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya; he shines from the lap of the Dawns; but Dawn is also sometimes Sūrya's wife. He also bears the metronymic *Āditya* or *Āditeya*, son of the goddess *Aditi*. His father is *Dyaus* or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky; various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object: he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuṇa conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asuryā puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuṇa and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hvarə sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Triṣṭubh.

ति सुभगो विश्वचक्षाः उत् । ऊं इति । एति । सुभगः । विश्वः
 धारणः सूर्यो मानुषाणाम् । चक्षाः ।
 मित्रस्य वरुणस्य देवश्च साधारणः । सूर्यः । मानुषाणाम् ।
 वै चः समविव्यक्तमांसि ॥ चक्षुः । मित्रस्य । वरुणस्य । देवः ।
 चर्मैश्च । यः । समश्चविव्यक्तम् । तमांसि ॥

u eti subhāgo viśvācākṣāḥ Up rises the genial all-seeing
 dhāraṇaḥ Sūrio mānuṣāṇām, Sun, common to all men, the eye
 kṣur Mitrāsya Vāruṇasya of Mitra and Varuṇa, the god who
 devāś, rolled up the darkness like a
 rmeva yāḥ samāvivyak tā- skin.
 māṃsi.

viśvācākṣās : cp. urucākṣās in 4 a ; on the accentuation of these
 o words cp. p. 454, 10 and p. 455, 10 c a. cākṣus : cp. vii. 61, 1.
 n-āvivyak : 3. s. ipf. of vyac extend. cārma iva : cp. iv. 13, 4,
 imāyaḥ Sūriasya cārmevāvādhus tāmo apsū antāḥ the rays
 the sun have deposited the darkness like a skin within the waters.

ति प्रसवीता जनानां उत् । ऊं इति । एति । प्रसविता । जना-
 न्केतुरर्णवः सूर्यस्य । नाम् ।
 तान् चक्रं पर्याविवृत्सन् महान् । केतुः । अर्णवः । सूर्यस्य ।
 ततो वहति धूर्षु युक्तः ॥ समानं । चक्रम् । परिऽआविवृत्सन् ।
 यत् । एतश्च । वहति । धूऽसु । युक्तः ॥

u eti prasavitā jánānām Up rises the rouser of the people,
 dhān ketúr arṇavāḥ Sūriasya, the great waving banner of the Sun,
 nānām cakrām pariāvivṛtsan, desiring to revolve hither the uni-
 d Etaśó váhati dhūrṣú yuktāḥ. form wheel, which Etaśa, yoked to
 the pole, draws.

prasavitā : with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāḥ Sūryeṇa prāsūtāḥ. samānām : *uniform*, with reference to the regularity of the sun's course. cakrām : a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvivṛtsan : ds. of vṛt *turn*; cp. p. 462, 13 a. Etaśās : as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i. 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptánāmā *seven yoke the one-wheeled car, one steed with seven names draws it*. dhūrsū : the loc. pl. as well as the s. of this word is used in this way.

३ विभ्राजमान उषसामुपस्थाद् विभ्राजमानः । उषसाम् । उपस्थात् ।
 रेभैर्देत्यनुमद्यमानः । रेभैः । उत् । एति । अनुमद्यमानः ।
 एष मे देवः सविता चकृद् एषः । मे । देवः । सविता । चकृद् ।
 यः समानं न प्रमिनाति धाम ॥ यः । समानम् । न । प्रमिनाति । धाम ॥

३ vibhrājamāna uṣāsām upāsthād *Shining forth he rises from the*
 rebhāir úd eti anumadyāmāṇaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*
 ma. *the uniform law.*

cachanda : here the more concrete god Sūrya is approximated to Savitr (i. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtās) specially applicable to Savitr. ná pramināti : cp. what is said of Dawn in i. 123, 9, ṛtasya ná mināti dhāma *she infringes not the law of Order*.

४ दिवो रुक्म उरुचक्षा उदेति दिवः । रुक्मः । उरुचक्षाः । उत् । एति ।
 दूरेऽर्चस्तरणिभ्राजमानः । दूरेऽर्चः । तरणिः । भ्राजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रसूताः ।
 अयन्नर्थानि ह्यणवन्नपांसि ॥ अयन् । अर्थानि । ह्यणवन्नापांसि ॥

- 4 divó rukmá urucákṣā úd eti, *The golden gem of the sky, far-
dūrēarthas tarānir bhrāja- seeing rises, whose goal is distant,
mānaḥ. speeding onward, shining. Now
nūnāṃ jānāḥ Sūriṇa prāsūtā may men, aroused by the Sun,
āyann ārthāni, kṛṇāvann á- attain their goals and perform their
pāṃsi. labours.*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ādyaut
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mādhye divó níhitaḥ pṛśnir ásmā the variegated stone
set in the middle of the sky. dūrēarthas: Sūrya has far to travel
before he reaches sunset. āyan: 3. pl. pr. sb. of i go. ārthāni:
note that this word is always n. in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇāvan: 3. pl. pr. sb. of kṛ
do; accented because beginning a new sentence (p. 465, 18 a).

- ५ यत्रा चक्रुर्मृता गतुमस्मै यत्र । चक्रुः । अमृताः । गतुम् । अस्मै ।
स्तेनो न दीयन्नर्त्तति पार्थः । स्तेनः । न । दीयन् । अर्त्तु । एति । पार्थः ।
प्रति वा सूर उदिते विधेम प्रति । वाम् । सूरै । उतऽदिते । विधेम ।
नमोभिर्मित्रावरुणोत हव्यै ॥ नमःऽभिः । मित्रावरुणा । उत । हव्यै ॥

- 5 yātrā cakrūr amṛtā gātum *Where the immortals have made
asmai, a way for him, like a flying eagle
śyenó ná díyann ānu eti pá- he follows his path. To you two,
thaḥ. when the sun has risen, we would
prāti vām, sūra údite, vidhema pay worship with adorations, O
námobhir Mitra-Varuṇotá ha- Mitra-Varuṇa, and with offerings.
vyáih.*

yātrā: the final vowel metrically lengthened. amṛtās: various
gods, as Varuṇa, Mitra, and Aryaman (vii. 60, 4), are said to have
made paths for the sun. prāti to be taken with vidhema. sūra
údite: loc. abs. (205 b).

- ६ नू मित्रो वरुणो अर्यमा नस् नु । मित्रः । वरुणः । अर्यमा । नः ।
तने तोकाय वरिवो दधन्तु । तने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपर्चानि सन्तु सुगा । नः । विश्वा । सुपर्चानि । सन्तु ।
 द्यूयं पात स्वस्तिभिः सदा नः ॥ द्यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 6 nū Mitró Váruṇō Aryamā nas *Now may Mitra, Varuṇa, and*
 tmāne tokāya várivo dadhantu: *Aryaman grant wide space to us*
 sugā no víśvā supāthāni santu. *ourselves and to our offspring.*
 yūyām pāta suastibhiḥ sādā *Let all our paths be fair and easy*
 naḥ. *to traverse. Do ye protect us ever-*
more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only nū occurs as the first word of a sentence, never nú (p. 238); the Pada text always has nú. tmāne: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmán is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū *body* altogether. dadhantu: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugā: lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

AŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (aśv-in *horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (hiraṇya-vartani). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are dasrá *won-*
derous and násatya *true*.

They are more closely associated with honey (mádhu) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey; they poured out a hundred jars of honey. They have a honey-goat; and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Uṣas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Ṛbhus. It is drawn by horses, more commonly by birds or winged steeds; sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries; it moves around the sky; it traverses heaven and earth in one day; it goes round the sun in the distance. Their revolving course (vartā), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean; they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows; Uṣas awakens them; they follow after her in their car; at its yoking Uṣas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Aśvins are children of Heaven; but they are also once said to be the twin sons of Vivasvant and Tvaṣṭī's daughter Saraṇyū (probably the rising Sun and Dawn). Pūṣan is once said to be their son; and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x. 85) the Aśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Aśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Aśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Aśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena; and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun; the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre : Triṣṭubh.

१ अप॒ स्वसु॑रुषसो॒ नग्नि॑हीति॒ अ॒प॒ । स्वसु॑ः । उ॒षसः॑ । नक् । जि॒हीति॒ ।
 रि॒णक्ति॑ कृ॒ष्णीरु॑षाय॒ पन्था॑म् । रि॒णक्ति॑ । कृ॒ष्णोः । अ॒रुषा॑य॒ । पन्था॑म् ।
 अ॒श्वाम॑घा गोम॑घा वां ऊ॒वेम् अ॒श्वम॑घा । गोम॑घा । वा॒म् । ऊ॒वेम् ।
 दि॒वा न॑क्तं श॒रम् अ॒स्मयु॑योतम् ॥ दि॒वा । न॑क्तम् । श॒रम् । अ॒स्मत् । यु॒योत॑म् ॥

1 āpa svásur Uṣásō Nág jihīte: *Night departs from her sister*
 riṇákti kṛṣṇír aruṣāya pánthām. *Dawn. The black one yields a*
 áśvāmaghā, gómaghā, vām hu- *path to the ruddy (sun). O ye that*
 vema: *are rich in horses, rich in cows,*
 dívā náktam śárum asmád yu- *on you two we would call: by day*
 yotam. *and night ward off the arrow*
from us.

Nák (N. of náś): this word occurs here only. āpa jihīte: 3. s. ā. from 2. hā. Uṣásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e.g. svásā svásre jyáyasyai yónim āraik *the (one) sister has yielded her place to her greater sister* (i. 124, 8); and their names are often joined as a dual divinity, náktosāsā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇís (dec., p. 87): night; cp. i. 113, 2, śvetyā āgād āraig u kṛṣṇā sádanāni asyāḥ *the bright one has come; the black one has yielded her abodes to her*. riṇákti: 3. s. pr. of ric leave. aruṣāya: to the sun; cp. i. 113, 16, āraik pánthām yátave sūryāya *she has*

yielded a path for the sun to go. pánthām: on the dec. see 97, 2 a. grómaghā: on the accentuation of this second voc., see p. 465, 18 a. śárūm: the arrow of death and disease; for the Aśvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu* separate, for yuyutam; cp. 2 c and note on ii. 33, 1 b.

२ उपायातं दाशुषे मर्त्याय
रथेन वाममश्विना वहन्ता ।
युयुतमस्मदनिराममीवां
दिवा नक्तं माध्वी चासीथां नः ॥

उपऽआयातम् । दाशुषे । मर्त्याय ।
रथेन । वामम् । अश्विना । वहन्ता ।
युयुतम् । अस्मत् । अनिरामम् । अमीवाम् ।
दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
नः ॥

2 upāyātam dāśuṣe mārtyāya Come hither to the aid of the
rāthēna vāmām, Aśvinā, vāh- pious mortal, bringing wealth on
antā. your car, O Aśvins. Ward off
yuyutām asmād ānirām āmī- from us languor and disease:
vām: day and night, O lovers of honey,
dīvā naktām, mādhvī, trāsī- may you protect us.
thām naḥ.

upa-ā-yātam: 2. du. ipv. of yā go; on the accent see p. 469, 20 A a. mādhvī: an epithet peculiar to the Aśvins. trāsīthām: 2. du. Ā. s ao. op. of trā protect (143, 4); irregularly accented as if beginning a new sentence.

३ आ वां रथमवमस्तां वृष्टौ
सुम्नायवो वृषणो वर्तयन्तु ।
सूर्मगभस्तिमृतयुग्मिरश्वैर्
आश्विना वसुमन्तं वह्नेयाम् ॥

आ । वाम् । रथम् । अवमस्ताम् । वि
ऽउष्टौ ।
सुम्नऽयवः । वृषणः । वर्तयन्तु ।
सूर्मऽगभस्तिम् । ऋतयुक्ऽभिः । अश्वैः ।
आ । अश्विना । वसुऽमन्तम् । वह्नेयाम् ॥

3 ā vām rātham avamāsyām vīu- Let your kindly stallions whirl
ṣṭau hither your car at (this) latest day-
sumnāvavo vṛṣaṇo vartavantu. break. Do ye, O Aśvins, bring it

syūmagabhas̥tim ṛtayūgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Aśvinā, vāsumantaṃ vahethām. *laden with wealth.*

avamāsyām: prn. adj. (120 c 1). sumnāyāvas: the vowel is
 metrically lengthened in the second syllable, but, when this word
 occupies another position in the Pāda, the short vowel remains.

४ यो वां रथो नृपती अस्ति वोऽह्ना यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उस्त्रयामा । अस्ति । वोऽह्ना ।
 आ न एना नासत्वाप यातम् त्रिवन्धुरः । वसुमान् । उस्त्रयामा ।
 अभि यद्वा विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्वा । उप । यातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nr̥patī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsumāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 á na ená, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhī yád vām viśvápsnio jīgāti. *you it may approach us.*

trivandhurás: accent, p. 455 ca. vāsumān: Sandhi, 39. á
 úpa yātam: p. 468, 20 a; cp. note on upāyātam in 2 a. ená:
 p. 108. yád: p. 357. vām: ethical dat. viśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jīgāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं चवानं जरसीऽसुसुक्तं युवम् । चवानम् । जरसः । असुसुक्तम् ।
 नि पेद्वं ऊह्युराऽनुमद्यम् । नि । पेद्वं । ऊह्युः । आशुम् । अश्वम् ।
 निरंहसस्तमसः सार्तमत्रिं निः । अंहसः । तमसः । सार्तम् । अत्रिम् ।
 नि जाङ्घं शिथिरे धातमन्तः ॥ नि । जाङ्घम् । शिथिरे । धातम् । अन्त-
 रिनि ॥

uvām Cyāvānam jarāso 'mu-	<i>Ye two released Cyavāna from</i>
muktaṁ,	<i>old age, ye brought a swift horse</i>
i Pedāva ūhathur āśúm āś-	<i>to Pedu; ye rescued Atri from</i>
vam;	<i>distress and darkness; ye placed</i>
ir āmhasas tāmasaḥ spartam	<i>Jāhuṣa in freedom.</i>
Ātriṁ,	
i Jāhuṣām śithiré dhātam	
antāḥ.	

yuvām: note that this is the nom., yuvām being the acc.: p. 105. yāvāna is several times mentioned as having been rejuvenated by the Aśvins. jarāśas: abl. (p. 316 b). amumuktaṁ: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedāve: edu is several times mentioned as having received a swift, white, serpent-killing steed from the Aśvins. niḥ spartam: 2. du. root p. of spr (cp. 148, 1 a). The ao. in c and d is irregularly used in narrative sense. ní dhātam: 2. du. root ao. of dhā. In i. 116, 20 is said of the Aśvins: 'ye carried away at night Jāhuṣa who was compassed on all sides'.

यं मनीषा इयमश्विना गीर्	इयम् । मनीषा । इयम् । अश्विना । गीः ।
मां सुवृक्तिं वृषणा जुषियाम् ।	इमाम् । सुवृक्तिम् । वृषणा । जुषियाम् ।
मा ब्रह्माणि युवयून्मगमन्	इमा । ब्रह्माणि । युवयूनि । अगमन् ।
यं पात स्वस्तिभिः सदा नः ॥	यूयम् । पातु । स्वस्तिभिः । सदा । नः ॥

yām manīṣā, iyām, Aśvinā, gīr.	<i>This is my thought, this, O</i>
nām suvrktīm, vṛṣaṇā, juṣe-	<i>Aśvins, my song. Accept gladly</i>
thām.	<i>this song of praise, ye mighty ones.</i>
nā brāhmāṇi yuvayūni agman.	<i>These prayers have gone addressed</i>
ūyām pāta suastibhiḥ sādā	<i>to you. Do ye protect us evermore</i>
naḥ.	<i>with blessings.</i>

manīṣā: this is one of the four passages in which the nom. of the er. ā dec. does not contract with a following vowel in the Samhita text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. agman: ४. pl. root ao. of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On d see note on vii. 61, 6.

VĀRUṆA

Beside Indra (ii. 12) Varuṇa is the greatest of the gods of the RV., though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, drives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuṇa sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuṇa are sometimes referred to: they sit down around him; they observe the two worlds; they stimulate prayer. By the golden-winged messenger of Varuṇa the sun is meant. Varuṇa is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*kṣatrá*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā* *occult power*; the epithet *māyín* *crafty* is accordingly used chiefly of him.

Varuṇa is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven; he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuṇa's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuṇa is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuṇa's ordinances being constantly said to be fixed, he is pre-eminently called *dhṛtāvṛata* *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuṇa stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pāsās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuṇa is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuṇa in which the prayer for forgiveness of guilt does not occur. Varuṇa is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuṇa and Yama, the two kings who reign in bliss.

The original conception of Varuṇa seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuṇa in character, though not in name. It may even be older still; for the name Varuṇa is perhaps identical with the Greek οὐρανός sky. In any case, the word appears to be derived from the root vr̥ cover or encompass.

vii. 86. Metre: Triṣṭubh.

१ धीरा त्वंस्व महिना जनुंषि	धीरा । तु । अस्व । महिना । जनुंषि ।
वि यस्तस्म रोदसी चिदुर्वी ।	वि । यः । तस्म । रोदसी इति । चित् ।
प्र नाकमृष्वं नुनुदे बृहन्तं	उर्वी इति ।
द्विता नक्षत्रं पप्रथत् भूमं ॥	प्र । नाकम् । ऋष्वम् । नुनुदे । बृहन्तम् ।
	द्विता । नक्षत्रम् । पप्रथत् । च । भूमं ॥

1 dhīrā tú asya mahinā janūṃṣi,	<i>Intelligent indeed are the genera-</i>
vī yās tastāmbha ródasī cid	<i>tions by the might of him who has</i>
urvī.	<i>propped asunder even the two wide</i>

prá nákam ṛṣvám nunude bṛh- worlds. *He has pushed away the*
 ántam. *high, lofty firmament and the day-*
 dvitá nákṣatram; papráthac ca star as well; *and he spread out*
 bhūma. *the earth.*

dhīrā: cp. 7 c. ácetayad acítaḥ; and vii. 60, 6, acetásam cio
 citayanti dáksaiḥ they with their skill make even the unthinking think.
 asya = Váruṇasya. mahinā = mahimná (see 90, 2, p. 69). Varuṇa
 (as well as other gods) is several times said to hold apart heaven and
 earth (e.g. vi. 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp. vii. 99, 2
 of Viṣṇu: úd astabhñā nákam ṛṣvám bṛhántam thou didst prop up
 the high lofty firmament. nákam: means the vault of heaven; there
 is nothing to show that it ever has the sense of sun which Sayana
 gives it here. Sayana also makes the verb nunude, though unaccented,
 depend on the relative in b; c is, however, equivalent to a relative
 clause (cp. ii. 12, 5 b. 8 d). nákṣatram: in the sing. this word
 regularly refers to the sun, in the pl. to the stars. Varuṇa and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven. dvitá: doubly to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf. of prath (140, 6); accented because it begins a
 new sentence. bhūma: note the difference between bhūman n.
 earth and bhūmán m. multitude (p. 259).

२ उ॒त स्व॒या त॒न्वा॒ऽसं व॑दे॒ तत् उ॒त । स्व॒या । त॒न्वा । स॒म् । व॑दे॒ । तत् ।
 क॒दा न्व॑न्तर्व॒रुणे॑ भु॒वनि॑ । क॒दा । नु । अ॒न्तः । व॒रुणे॑ । भु॒वनि॑ ।
 किं मे॑ ह॒व्यम॑हृ॒णानो॑ जु॒षेत॑ किम् । मे॒ । ह॒व्यम् । अ॑हृ॒णानः॑ । जु॒षेत॑ ।
 क॒दा मृ॑ळी॒कं सु॑मना॒ अभि॑ ख्यम् ॥ क॒दा । मृ॑ळी॒कम् । सु॒मनाः॑ । अभि॑ ।
 ख्यम् ॥

2 utá sváyā tanúā sám vade tát: And I converse thus with myself:
 kadā nú antár Váruṇe bhu- 'when, pray, shall I be in com-
 vāni? munion with Varuṇa? What obla-
 kimp me havyám áhrṇāno juṣeta? tion of mine would he, free from
 kadā mṛṇīkám sumaná abhi wrath, enjoy? When shall I, of
 khyam? good cheer, enjoying life, mean?

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2 b).
 nv antár; *loc. cit.* Note that when a final original r appears in the
 Samhitā text, it is represented by Visarjaniya only in the Pada text;
 on the other hand, antár in vii. 71, 5 appears as antár íti; *within*
Varuna = united with Varuna. bhuvāni: 1. s. sb. root ao. of bhū be.
 khyam: 1. s. inj. a ao. of khyā.

३ पृच्छे तदेनो वरुण दिदृक्षु- पृच्छे । तत् । एनः । वरुण । दिदृक्षु ।
 पो एमि चिकितुषो विपृक्षम् । उपो इति । एमि । चिकितुषः । विपृक्षम् ।
 समानमिमे कवयश्चिदाङ्ग- समानम् । इत् । मे । कवयः । चित् । आङ्गः ।
 अयं ह तुभ्यं वरुणो हृणीति ॥ अयम् । ह । तुभ्यम् । वरुणः । हृणीति ॥

३ prché tád éno, Varuṇa, di- I ask about that sin, O Varuṇa,
 dīkṣu; with a desire to find out; I ap-
 ūpo emi cikitūṣo vipīcham; proach the wise in order to ask;
 samānām in me kavāyaś cid the sages say one and the same
 āhur: thing to me: 'this Varuṇa is wroth
 ayaṁ ha túbhyaṁ Váruṇo hr- with thee.'
 nīte.

prché: 1. s. pr. ind. Ā. of prach ask. didīkṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didīś, a very
 improbable formation = among those who see; also as N. s. of a ds.
 adj. didīkṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didīkṣur (ūpo) = desirous of seeing (i. e. finding out). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = with a desire to see, i. e.
 find out. ūpo = ūpa u (24). cikitūṣas: A. pl. of the pf. pt. of cit
 perceive. vi-pīcham acc. inf. (167, 2 a). hrnīte: 3. s. pr. Ā. of hr
 be angry; w. dat. (200 l).

४ किमागं आस वरुण ज्येष्ठं किम् । आगं । आस । वरुण । ज्येष्ठम् ।
 यत्स्रोतारं जिघांससि सखायम् । यत् । स्रोतारम् । जिघांससि । सखायम् ।

प्र तन्नै वोचो दूळम स्वधावो प्र। तत्। मे। वोचः। दुः। दुम। स्वधावः।
 एवं त्वानेना नमसा तुर इयाम् ॥ अवं। त्वा। अनेनाः। नमसा। तुरः।
 इयाम् ॥

- 4 kīm āga āsa, Varuṇa, jyēṣṭham What has been that chief sin,
 yāt stotāraṃ jīghāmsasi sākḥā- O Varuṇa, that thou desirest to
 yam? slay thy praiser, a friend? Pro-
 prá tán me voco, dūlabha sva- claim that to me, thou that art hard
 dhāvo: to deceive, self-dependent one: thee
 áva tvānenā námasā turá iyām. would I, free from sin, eagerly
 appease with adoration.

jyēṣṭham = jyāiṣṭham, to be pronounced as a trisyllable (15, 1 f).
 yāt: that as a cj. (p. 242). jīghāmsasi: ds. of han slay. prá vocas:
 inj. ao. of vac say. dūlabha: 49 c. turá iyām = turáh iyām (op.
 of i go), to be pronounced, with irr. secondary contraction (cp. 22 a;
 48 a), as turéyām. áva to be taken with iyām (cp. 5 a-c).

५ अवं द्रुग्धानि पित्र्यां हृजा नो अवं। द्रुग्धानि। पित्र्यां। हृज। नः।
 एवं या वयं चक्रमा तनूमिः। अवं। या। वयम्। चक्रम। तनूमिः।
 अवं राजन्पशुतृपं न तायुं अवं। राजन्। पशुतृपम्। न। तायुम्।
 हृजा वत्सं न दाम्नो वसिष्ठम् ॥ हृज। वत्सम्। न। दाम्नः। वसिष्ठम् ॥

- 5 áva drugdhāni pītriā sṛjā no, Set us free from the misdeeds
 áva yā vayāṃ cakṛmā tanū- of our fathers, from those that we
 bhiḥ. have committed by ourselves. Re-
 áva, rājan, paśutṛpaṃ ná tā- lease Vasiṣṭha, O King, like a
 yūṃ, cattle-stealing thief, like a calf from
 sṛjā, vatsāṃ ná dāmno, Vāsi- a rope.
 ṣṭham.

áva sṛjā (metrically lengthened final, also in d): note the different
 construction in a: acc. of object and dat. of prs.; and in c d: acc. of
 prs. and abl. of that from which V. is set free drugdhāni: no

of *druh*. *caṣṣmā*: metrical lengthening of final vowel *tanūbbhas*: in the sense of a ref. prn. *avā ṣṛjā*: i.e. from sin *tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp. viii. 67, 14: *té ná, Ādityāso, numócata stenām baddhām iva as such set us free, O Ādityas, like a thief who is bound.* *dāmnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāmān* m. *giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा न। सः। स्वः। दक्षः। वरुण। धृतिः। सा।
 सुरा मन्युर्विभीदको अचित्तिः। सुरा। मन्युः। विभोदकः। अचित्तिः।
 अस्ति ज्यायान् कनीयस उपरे अस्ति। ज्यायान्। कनीयसः। उपरे।
 स्वप्नश्चनेदनुतस्य प्रयोता॥ स्वप्नः। चन। इत्। अनुतस्य। प्रयोता॥

6 ná sá svó dákṣo, Varuṇa, dhrú- It was not my own intent, O
 tiḥ sá : Varuṇa, it was seduction : liquor,
 sūrā manyúr vibhídako ácittih; anger, dice, thoughtlessness; the
 ásti jyáyān kánīyasa upāré; elder is in the offence of the younger;
 svápnas canéd ánṛtasya pra- not even sleep is the warder off of
 yotá. wrong.

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasiṣṭha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhrúti*: from the root *dhru* = *dhrv* (cp. 167 b, 9; 171, 2), which occurs at the end of one or two cds., as *Varuṇa-dhrú-t* *deceiving Varuṇa*; cp. also v. 12, 5: *ádhrūṣata svayám eté vácobhir rjūyaté vṛjināni bruvántaḥ* *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhrúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*r go*). The cd. vb. *upa r* occurs two or three times, e. g. AV. vii. 106, 1: *yád ásmṛti caṣṣmā kím cid, upārimá cáraṇe* *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning: *the elder is (involved) in the (= is the cause of the) offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi. 71, 2: *yāh . . . prasavé . . . āsi bhūmanah who (Savitr) art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra+yu join* or *pra+yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *canā* then would have the original sense of *not even* (pp. 229-30). *svāpnas*: i. e. by producing evil dreams.

- ७ अरं दासो न मीळुषे कराण- अरम् । दासः । न । मीळुषे । कराणि ।
 इं देवाय भूर्णयेऽनागाः । अहम् । देवाय । भूर्णये । अनागाः ।
 अचेतयदचितो देवो अर्यो अचेतयत् । अचितः । देवः । अर्यः ।
 गृत्सं राये कवितरो जुनाति ॥ गृत्सम् । राये । कविऽतरः । जुनाति ॥

- 7 āram, dāsó ná, mīḷhúṣe karāṇi I will, like a slave, do service
 ahām devāya bhūrṇaye ānāgāḥ. sinless to the bounteous angry god.
 ācetayad acito devó aryó; The noble god made the thoughtless
 gṛtsam rāyé kavítaro junāti. think; he, the wiser, speeds the
 experienced man to wealth.

mīḷhúṣe: dat. s. of *mīḍhvāms*. *karāṇi*: 1. s. sb. root ao. of *kr* do; to be taken with the adv. *āram* (p. 313, 4). *ācetayat*: see cit. *gṛtsam*: even the thoughtful man Varuṇa with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. s. pr. of *jū* speed.

- ८ अयं सु तुभ्यं वरुण स्वधावो अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।
 हृदि स्तोम उपश्रितश्चिदस्तु । हृदि । स्तोमः । उपऽश्रितः । चित् । अस्तु
 शं नः क्षेमं शसु योगे नो अस्तु शम् । नः । क्षेमं । शम् । ऊं इति । योगिः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ नः । अस्तु ।
 यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

8 ayám sú túbhyam, Varuṇa sva- *Let this praise be well impressed*
 dhāvo, *on thy heart, O self-dependent*
 hṛdī stóma úpaśritaś cid astu. *Varuṇa. Let us have prosperity*
 śám naḥ kṣéme, śám u yóge nō *in possession, prosperity also in*
 astu. *acquisition. Do ye protect us ever-*
 yūyám pāta suastíbhīḥsádā naḥ. *more with blessings.*

túbhyam: dat. of advantage (p. 314, B 1). astu naḥ: p. 320 f.
 On d see note on vii. 61, 6.

MAṆḌŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1. Anuṣṭubh.

१ संवत्सरं शश्याना	संवत्सरम् । शश्यानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यजिन्वितां ।
प्र मण्डूकां अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 samvatsarām śaśayānā	<i>The frogs having lain for a year,</i>
brāhmaṇā vratacārīṇaḥ,	<i>like Brāhmans practising a vow,</i>
vācam Parjanya-jinvitām	<i>have uttered forth their voice roused</i>
prā maṇḍūkā avādiṣuḥ.	<i>by Parjanya.</i>

samvatsarām: acc. of duration of time (197, 2). śaśayānās: pf. pt. *Ā. of śi lie* (p. 155, f. n. 1). brāhmaṇās: i. e. like Brahmins. vratacārīṇas: i. e. *practising a vow* of silence. Parjanya-jinvitām: because the frogs begin to croak at the commencement of the rainy season; on the accent see p. 456, 2 a. avādiṣuḥ: iṣ ao. of vad (145, 1).

१ दिव्या आपो अभि यदेनमायन् दिव्याः । आपः । अभि । यत् । एनम् ।
 दृतिं न शुष्कं सरसी शयानम् । आयन् ।
 गवामहं न मायुर्वत्तिनीनां दृतिम् । न । शुष्कम् । सरसी इति ।
 मण्डूकानां वसुरक्षा समेति ॥ शयानम् ।
 गवाम् । अहं । न । मायुः । वत्तिनीनाम् ।
 मण्डूकानाम् । वसुः । अक्ष । सम । एति ॥

२ divyā āpo abhī yād enam āyan, When the heavenly waters came
 dṛtiṃ nā śuṣkaṃ, sarasī śáyā- upon him lying like a dry leather-
 nam, bag in a lake, then the sound of the
 gāvām āha nā māyūr vatsīnī- frogs unites like the lowing of cows
 nām, accompanied by calves.
 maṇḍūkānām vagnūr ātrā sām
 eti.

divyā āpaḥ: the rains. enam: collective = the frogs; cp. the
 sing. maṇḍūkaḥ in 4 c used collectively. āyan: ipf. of i (p. 130).
 sarasī: loc. of sarasī according to the primary ī dec. (cp. p. 87). A dried-
 up lake is doubtless meant. gāvām: 102, 2; p. 458, c. 1. ātrā
 (metrically lengthened): here as corr. to yād (cp. p. 214).

३ यदीमेना उशतो अभ्यवर्षीत् यत् । ईम् । एनान् । उशतः । अभि ।
 तृष्यावतः प्रवृष्यागतायाम् । अवर्षीत् ।
 अखखलीकृत्या पितरं न पुत्रो तृष्यावतः । प्रवृषि । आगतायाम् ।
 अन्यो अन्यमुप वदन्तमेति ॥ अखखलीकृत्य । पितरम् । न । पुत्रः ।
 अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

४ yād im enām uśatō abhy āvar- When he has rained upon them
 śīt the eager, the thirsty, the rainy
 trṣyāvataḥ, prāvṛṣi āgatāyām, season having come, one with a
 akhkhaliḥkṛtyā, pitāraṃ nā pu- croak of joy approaches the other
 trō, while he speaks, as a son (ap-
 anyō anyām ūpa vādantam eti. proaches) his father.

im : see p. 220, 2. uśātās (pr. pt. A. pl. of vaś desire) : longing for rain. āvarṣīt : iṣ ao. of vṛṣ : if the subject were expressed it would be Parjanya. prāvṛṣi : loc. abs. (see 205, 1 b). akhkhaliḥkṛtyā : see 184 d ; the final of this gd. may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyās : i. e. maṇḍūkās.

४ अन्यो अन्यमनु गृभ्णात्यनोर् अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
 अपां प्रसर्गे यदमन्दिषाताम् । अपाम् । प्रसर्गे । यत् । अमन्दिषाताम् ।
 मण्डूको यदभिवृष्टः कनिष्कन् मण्डूकः । यत् । अभिवृष्टः । कनिष्कन् ।
 पृश्निः संपृङ्गे हरितेन वाचम् ॥ पृश्निः । सम्पृङ्गे । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̥bhñāti enor, One of the two greets the other
 apām prasargé yád ámandiṣā- when they have revelled in the dis-
 tām. charge of the waters. When the
 maṇḍūko yád abhivṛṣṭaḥ kán- frog, rained upon, leaps about, the
 iṣkan, speckled one mingles his voice with
 pṛśniḥ sampr̥ṅkté háritena vá- (that of) the yellow one.
 cam.

enos : gen. du., of them two (112 a). gr̥bhñāti : 3. s. pr. of grabh.
 ámandiṣātām : 3. du. Ā. iṣ ao. of mand exhilarate. maṇḍūkās : in
 a collective sense. kániṣkan : 3. s. inj. int. of skand leap (= ká-
 niṣkand), see 174 b. Note that this form in the Pada text is
 kániskan, because in the later Sandhi s is not cerebralized before k
 (cp. 67). The use of the inj. with yád is rare. sam-pr̥ṅkté : 3. s. Ā.
 pr. of pre mix.

५ यदेषामन्यो अन्यस्य वाचं यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
 शाक्तस्यैव वदति शिचमाणः । शाक्तस्यैव । वदति । शिचमाणः ।
 सर्वे तदैषां समुधैव पर्व सर्वम् । तत् । एषाम् । समुधाऽइव । पर्व ।
 यत्सुवाचो वदथनाध्यप्सु ॥ यत् । सुवाचः । वदथन । अधि । अप्सु ॥

5 yád eṣām anyó aniásya vācam, When one of them repeats the
 śāktásyeva vādati śikṣamāṇaḥ, speech of the other, as the learner

sārvam tād eṣām samādhēva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apśū. *eloquent ye repeat upon the waters.*

eṣām : cp. enos in 4 a. samādhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samādhā : inst. of samādh, lit. *growing together*, then *unison, harmony*. pārva, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher. vādathana : see p. 125, f. n. 3 ; change, as often, from 3. prs. to 2. ādhi : 176, 2 a (p. 209).

‡ गोमायुरेको अजमायुरेकः	गोऽमायुः । एकः । अजऽमायुः । एकः ।
पृश्निको हरित एक एषाम् ।	पृश्निः । एकः । हरितः । एकः । एषाम् ।
समानं नाम बिभ्रतो विरूपाः	समानम् । नाम । बिभ्रतः । विरूपाः ।
पुरुत्रा वाचं पिपिशुर्वदन्तः ॥	पुरुत्रा । वाचम् । पिपिशुः । वदन्तः ॥

‡ gómāyur éko, ajāmāyur ékaḥ ;	<i>One lows like a cow, one bleats</i>
pṛśnir éko ; hárita éka eṣām.	<i>like a goat ; one is speckled, one of</i>
samānām nāma bíbhtrato ví-	<i>them is yellow. Bearing a common</i>
rūpāḥ.	<i>name, they have different colours.</i>
purutrā vācam pipīśur vād-	<i>In many ways they adorn their</i>
antaḥ.	<i>voice in speaking.</i>

gómāyus : cp. 2 c. pṛśnis, háritas : cp. 4 d. samānām : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl. pr. pt. of bhr̥ (p. 132). purutrā : note that the suffix in words in which the vowel is always long in the Saṃhitā text (as in devatrā, asmatrā, &c.) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīśur : they modulate the sound of their voices (cp. a).

- ७ ब्राह्मणासो अतिरात्रे न सोमे ब्राह्मणासः । अतिरात्रे । न । सोमे ।
 सरो न पूर्णमभितो वदन्तः । सरः । न । पूर्णम् । अभितः । वदन्तः ।
 संवत्सरस्य तदहः परि ष्ट संवत्सरस्य । तत् । अहरिति । परि । ष्ट ।
 यन्मण्डूकाः प्रावृषीणं बभूव ॥ यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

- 7 brāhmaṇāso atirātré ná sóme, *Like Brahmins at the over-night*
 sáro ná pūrṇám abhító, vād- *Soma sacrifice speaking around as*
 antaḥ, *it were a full lake, ye celebrate that*
 saṃvatsarasya tád áhaḥ pári *day of the year which, O Frogs, has*
 ṣṭha, *begun the rains.*
 yán, maṇḍūkāḥ, prāvṛṣīṇaṃ ba-
 bhúva.

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient. sáro ná: *as it were a lake*, a hyperbolic expression for a large vessel filled with Soma. abhitas: 177, 1. pári ṣṭha: lit. *be around*, then *celebrate*; cp. pári car go round, then *attend upon, honour*; on the Sandhi, cp. 67 c. prāvṛṣīṇaṃ babhúva: *has become one that belongs to the rainy season.*

- ८ ब्राह्मणासः सोमिनो वाचमक्रतु ब्राह्मणासः । सोमिनः । वाचम । अक्रतु ।
 ब्रह्मं ब्रूवन्तः परिवत्सरीणम् । ब्रह्म । ब्रूवन्तः । परिवत्सरीणम् ।
 अध्वर्यवो घर्मिणः सिष्विदाना अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
 आविर्भवन्ति गुह्या न के चित् ॥ आविः । भवन्ति । गुह्याः । न । के । चित् ॥

- 8 brāhmaṇāsaḥ somíno vācam *Soma-pressing Brahmins, they*
 akrata, *have raised their voice, offering*
 brāhma kṛṇvántaḥ parivatsa- *their yearly prayer. Adhvaryu*
 rīṇam. *priests, heated, sweating, they*
 adhvaryávo gharmināḥ siṣvid- *appear; none of them are hidden.*
 ānā,
 āvīr bhavanti; gúhiā ná ké cit.

brāhmaṇāśas : ná need not be supplied (as in 1 b), the frogs being identified with priests. sominas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhitaḥ in 7 b. vācam akrata : cp. vādantas in 7 b. akrata : 3. pl. Ā. root ao. of kr (148, 1 b). bráhma : with b cp. 7 c, d. gharmīṇas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests). Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot, and which was familiar in the ritual of the Brāhmaṇas. siṣvidānās : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pada text ; cp. kániṣkan in 4 c. āvis : see p. 266, b.

९ देवहिंति जुगुप्सुर्द्वादशस्य देवऽहिंतिम् । जुगुप्सुः । द्वादशस्य ।
 ऋतुं नरो न प्रमिनच्छेति । ऋतुम् । नरः । न । प्र । मि॒न॒न्ति । ए॒ते ।
 संवत्सरे प्रावृष्यागतायां संवत्सरे । प्रावृषि । आ॒ग॒ता॒याम् ।
 तप्ता घर्मा अस्नुवते विसर्गम् ॥ तप्ताः । घ॒र्माः । अ॒स्नु॒व॒ते । वि॒स॒र्ग॒म् ॥

9 devāhitim jugupur dvādaśāsya : *They have guarded the divine*
 ṛtūm náro ná prá minanti eté. *order of the twelvemonth: these*
 samvatsaré, prāvṛṣi āgatāyām, *men infringe not the season. In a*
 taptā gharmā asnuvate visar- *year, the rain time having come, the*
 gām. *heated milk-offerings obtain release.*

devāhitim : on the accent see p. 456, 2 a. jugupur : pf. of gup *protect*. dvādaśāsya : note the difference of accent and inflexion between dvādaśa *twelve* (104) and dvādaśā *consisting of twelve, twelfth* (107) ; supply samvatsarāsyā from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa *consisting of twelve months* and caturviṃśa *consisting of twenty-four half-months*. The gen. naturally depends on devāhitim, as being in the same Pada. Prof. Jacobi understands dvādaśāsya as the ordinal *twelfth* supplying māśasya *month*. and making it depend on ṛtūm in the next Pada. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* *damage* ; cp. 7 c, d. *saṃvatsaré* : cp. 203, 3 a. *prāvīṣi ágatāyām* : loc. abs. as in 3 b. *taptá gharmāḥ* is meant to be ambiguous: *heated milk-pots* with reference to the priests (cp. *adhvaryávo gharmināḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *tr̥ṣyāvatas* in 3 b). *áśnuvate* (3. pl. *Ā. pr.* of *amś* *obtain*) *visargám* *obtain release* or *discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

१० गोमायुरदादजमायुरदात्	गोऽमायुः। अदात्। अजऽमायुः। अदात्।
पृश्निरदाद्वरितो नो वसूनि।	पृश्निः। अदात्। हरितः। नः। वसूनि।
गवां मण्डूका ददतः शृतानि	गवाम्। मण्डूकाः। ददतः। शृतानि।
सहस्रसावे प्र तिरन्त आयुः ॥	सहस्रऽसावे। प्र। तिरन्ते। आयुः ॥

10 gómāyur adād, ajāmāyur adāt,	<i>He that lows like a cow has given</i>
pṛśnir adād, dhārīto no vāsūni.	<i>us riches, he that bleats like a goat</i>
gāvām maṇḍūkā dādataḥ śa-	<i>has given them, the speckled one</i>
tāni,	<i>has given them, and the yellow</i>
sahasrasāvé prā tiranta āyuh.	<i>one. The frogs giving us hundreds</i>
	<i>of cows prolong our life in a</i>
	<i>thousandfold Soma pressing.</i>

gómāyus &c. (cp. 6 a): the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādatas* : N. pl. of pr. pt. of *dā* *give* (cp. 156). *sahasrasāvé* : loc. of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with iii. 53, 7 d.

VÍSVE DEVĀḤ

The comprehensive group called *Vísve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Vísve devāḥ is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are: 1. Soma, 2. Agni, 3. Tvaṣṭr, 4. Indra, 5. Rudra, 6. Pūṣan, 7. Viṣṇu, 8. Ásvins, 9. Mitra-Varuṇa, 10. Āṅgirasas.

viii. 29. Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a.).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
अञ्जि हिरण्यम् ॥ अञ्जि । अञ्जि । हिरण्यम् ॥

1 babhrúr éko viṣuṇaḥ sūnáro yúvā. One is brown, varied in form,
bountiful, young. He adorns him-
añjī añkte hiranyáyam. self with golden ornament.

babhrús: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇá *ruddy*, but most often as hári *tawny*. viṣuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yúvā: here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). añkte: 3. s. Ā. of añj *anoint*, with middle sense *anoints himself*. hiranyáyam: cp. ix. 86, 43, mádhunā abhí añjate . . hiranyapāvā āsu gr̥bhñate *they anoint him (Soma) with mead; purifying with gold, they seize him in them (the waters), in allusion to fingers with golden rings*.

२ योनिमेक आ संसाद् द्योतनो योनिम् । एकः । आ । संसाद् । द्योतनः ।
ऽन्तर्वेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yónim éka ā saśāda dyótanaḥ, One has, shining, occupied his
antár devéṣu médhiraḥ. receptacle, the wise among the gods.

yónim: the sacrificial fireplace; cp. iii. 29, 10, ayám te yónir r̥viyo, yáto jātó árocathāḥ: tāṃ jānānn, Agna, á sída *this is thy regular receptacle, born from which thou didst shine: knowing it, Agna,*

occupy it. *dyótanas*: the brightness of Agni is constantly dwelt on. *médhīras*: the wisdom of Agni is very frequently mentioned; in i. 142, 11 he is called *devó devéṣu médhīraḥ* the wise god among the gods.

३ वा॒श॒मि॒को॒ वि॒भर्ति॒ ह॒स्तं॒ आ॒य॒सीम्॒ वा॒श॒मि॒। ए॒कः॒। वि॒भर्ति॒। ह॒स्तं॒। आ॒य॒सीम्॒।
अ॒न्तर्दे॒वेषु॑ नि॒ध्रु॒विः॑ ॥ अ॒न्तः॒। दे॒वेषु॑। नि॒ध्रु॒विः॑ ॥

३ *vāśīm éko bibharti hásta āya-* One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nīdhruviḥ.

vāśīm: this weapon is connected elsewhere only with Agni, the Ṛbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2; while the Ṛbhus and the Maruts would only be referred to in the plural (cp. 10). But x. 53, 9 indicates sufficiently what god is here meant: *Tvāṣṭā... apāsām apāstamaḥ... śīṣite nūnām paraśūm suāyasām Tvāṣṭr, most active of workers, now sharpens his axe made of good iron.* *nīdhruvis*: strenuous as the artificer of the gods, a sense supported by *apāstamas* in the above quotation.

४ व॒ज्र॒मे॒को॒ वि॒भर्ति॒ ह॒स्तं॒ आ॒हि॒तं॒ व॒ज्रम्॒। ए॒कः॒। वि॒भर्ति॒। ह॒स्तं॒। आ॒हि॒तम्॒।
तेन॑ वृ॒चा॒णिं जिघ्न॑ते ॥ तेन॑। वृ॒चा॒णिं। जिघ्न॑ते ॥

4 *vājram éko bibharti hásta āhi-* One bears a bolt placed in his
tam: hand: with it he slays his foes.
téna vṛtrāṇi jighnate.

ā-hitam: pp. of *dhā* place; accent, p. 462, 13 b. *jighnate*: 3. s. pr. *Ā.* of *han* slay, see p. 432. *vājram*: this, as his distinctive weapon, shows that *Indra* is meant.

५ ति॒ग्म॒मे॒को॒ वि॒भर्ति॒ ह॒स्तं॒ आ॒यु॒धं॒ ति॒ग्मम्॒। ए॒कः॒। वि॒भर्ति॒। ह॒स्तं॒। आ॒यु॒धम्॒।
शु॒चि॒रु॒ग्रो ज॒ला॒षभे॒षजः॑ ॥ शु॒चिः॒। उ॒ग्रः॒। ज॒ला॒षभे॒षजः॑ ॥

5 *tigmām éko bibharti hásta āyu-* One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jālāṣabheṣajaḥ. weapon.

āyudham : bow and arrows are usually the weapons of Rudra ; in vii. 46 1 he is described by the epithets sthirādhanvan *having a strong bow*, kṣiprēṣu *swift-arrowed*, tigmāyudha *having a sharp weapon*, and in vii. 46, 3 his *lightning shaft*, didyút, is mentioned. ugrás : this epithet is several times applied to Rudra (cp. ii. 33). jálāṣa-bheṣajas : this epithet is applied to Rudra in i. 43, 4 ; Rudra is also called jálāṣa, and his hand is described as jálāṣa (as well as bheṣajá) in ii. 33, 7 ; these terms are applied to no other deity. b has the irregularity of two redundant syllables (p. 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro One makes the paths prosperous;
yathā like a thief he knows of treasures.
eṣá veda nidhīnām.

pathás : it is characteristic of Pūṣan (vi. 54) to be a knower and guardian of paths. pīpāya : pl., with lengthened red. vowel, from pi (= pyā) *make full or abundant* ; cp. vi. 53, 4 : ví pathó vājasātaye cinuhí *clear the paths for the gain of wealth* (addressed to Pūṣan); and x. 59, 7 : dadātu pūnaḥ Pūṣā pathīām yá suastīḥ *let Pūṣan give us back the path that is propitious*. táskaras : to be taken with b ; like a thief he knows where hidden treasure is to be found ; cp. vi. 48, 15 (addressed to Pūṣan) : āvīr gūlhā vāsū karat, suvédā no vāsū karat *may he make hidden wealth manifest, may he make wealth easy for us to find* ; he also finds lost cattle ; cp. vi. 54, 5-10. yathā : unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1). veda : with gen. (202 A c). nidhīnām : accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रीणि उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
hilarated.

trīṇi: cognate acc. (p. 300, 4) supply vikrámaṇāni (cp. yásya urúṣu triṣú vikrámaṇeṣu, i. 154, 2). The three strides are characteristic of Viṣṇu (see i. 154). urugāyá: an epithet distinctive of Viṣṇu (cp. i. 154, 1. 3. 5). yátra: to the place (the highest step) where (p. 240) the gods drink Soma (cp. i. 154, 5). b has the trochaic variety of the Gayatri cadence (see p. 439, 3 a, a).

८ विमि॒द्धा च॑र॒त॒ एक॑या सह॒ वि॒ऽभिः । द्वा । च॒र॒तः । एक॑या । सह॒ ।
प्र॒ प्र॒वा॒से॒व व॑सतः ॥ प्र॒ । प्र॒वा॒सा॒ऽइ॒व । व॒स॒तः ॥

8 víbhir duā carata, ékayā sahá: With birds two fare, together
prá pravāséva vasataḥ. with one woman: like two travellers
they go on journeys.

víbhis: cp. i. 118, 5, pári vām áśvāḥ patamgā, váyo vahantu aruṣāḥ let the flying steeds, the ruddy birds, drive you (Áśvins) round. dvā . . ékayā sahá: the two Áśvins with their one companion, Sūryā; cp. l. c.; á vām rátham yuvatís tiṣṭhad . ., duhitā Sūryasya the maiden, the daughter of the Sun, mounted your car; also v. 73, 5: á yád vām Sūryā rátham tiṣṭhat when Sūryā mounted your car. prá vasatas: they go on a journey in traversing the sky in their car. pravāsā: this word occurs here only, apparently in the sense of one who is abroad on travels (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means sojourn abroad. Some scholars regard pravāséva as irr. contraction for pravāsám iva: they travel as it were on a journey.

९ सदो॒ द्वा च॑क्रा॒ते उप॒मा दि॒वि स॒दः । द्वा । च॒क्रा॒ते इति॑ । उप॒मा ।
स॒म्रा॒जा स॒र्पि॒रा॒सुती॑ ॥ दि॒वि ।

स॒म॒ऽरा॒जा । स॒र्पि॒रा॒सुती॑ इति॑ स॒र्पिः
ऽआ॒सुती॑ ॥

9 sádo duā cakrāte upamā divi: Two, as highest, have made for
samrājā sarpirāsutī. themselves a seat in heaven: two
sovereign kings who receive melted
butter as their draught.

samrājā, as N. du., is applied to Mitra-Varuṇa exclusively.
cakrāte: 3. du. pf. \bar{A} . of kr with middle sense, *make for oneself*.
upamā: N. du. in apposition to dvā, further explained by samrājā.

१० अर्चन्त॒ एके॑ महि॒ सामं॑ मन्व॒त॒ अर्चन्तः॑ । एके॑ । महि॑ । सामं॑ । मन्व॒त॒ ।
तेन॑ सूर्यम॒रोच॑यन् ॥ तेन॑ । सूर्य॑म् । अ॒रोच॑यन् ॥

10 ārcanta éke máhi sáma man- *Singing, some thought of a great*
vata: *chant: by it they caused the sun to*
téna sūryam arocayan. *shine.*

ārcantas: singing is characteristic of the Āṅgirasas; e. g. i. 62, 2, sáma yénā . . ārcanta Āṅgirasas gā ávindan *the chant by which the Āṅgirasas, singing, found the cows*; the Maruts are described in x. 78, 5 as viśvárūpā Āṅgirasas ná sāmabhiḥ *manifold with chants like the Āṅgirasas*. The Āṅgirasas again are those yá ṛténa sūryam ārohayan divi *who by their rite caused the sun to mount to heaven* (x. 62, 3). Sāyana and some other interpreters think that the Atris are meant. But nothing is ever said of the singing or the chants of the Atris. Again, though in one hymn (v. 40) it is said in the last stanza that the Atris found the sun: yám vái sūryam Svārbhānus támasā ávidhyad, Átrayas tám ánv avindan *the Atris found the sun which Svārbhānu had assailed with darkness* (9), this is only a repetition of what is attributed to Atri in the sing.: gūḥam sūryam támasā . . bráhmanā avindad Átriḥ *Atri by prayer found the sun hidden by darkness* (6) and Átriḥ sūryasya divi cákṣur ádhāt *Atris placed the eye of the sun in heaven* (8); and in the AV. and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Āṅgirasas must therefore undoubtedly be meant here. éke: the pl. is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3. pl. ipf. \bar{A} . (without augment) of man *think*. arocayan: ipf. cs. of roc *shine*.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV., the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Maṇḍala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuṇa because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand; he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūṣan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruṇá*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhís*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśú*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná* *flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá* *pure*, but much oftener *śukrá* or *śuci* *bright*; it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróṇa*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mṛj* *cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*ásir*): milk (*gó*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day: the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child; they are his mothers or his sisters; he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolic language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma; they drank it to gain immortality; it confers immortality not only on gods, but on men. It has, moreover, medicinal powers: Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought: he is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon; thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven; he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv. 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king; he is a lord of the wood (*vānaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king: he is a king of rivers; a king of the whole earth; a king or father of the gods; a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon; in the AV. Soma several times means the moon; and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk; in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth; in both the Soma draught has become a mighty god and is called a king; in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt. *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*).

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av. *hu*) *press*.

viii. 48. Metre: Tristubh; 5. Jagatī.

१ स्वादोरमन्ति वयसः सुमेधाः स्वादोः । अमन्ति । वयसः । सुमेधाः ।
 स्वाध्यां वरिवोवित्तरस्य । सुआध्यः । वरिवोवित्तरस्य ।
 विश्वे यं देवा उत मर्त्यासो विश्वे । यम् । देवाः । उत । मर्त्यासः ।
 मधुं ब्रुवन्तो अभि संचरन्ति ॥ मधुं । ब्रुवन्तः । अभि । सम्संचरन्ति ॥

1 svādór abhakṣi váyasaḥ sume- Wisely I have partaken of the
 dhāḥ sweet food that stirs good thoughts,
 suādhīo varivovittarasya, best banisher of care, to which all
 víśve yám devā utá mártiāso, gods and mortals, calling it honey,
 mādhu bruvānto, abhī saṁcār- come together.
 anti.

ābhakṣi: 1. s. *Ā. s* ao. of *bhaj share*; with partitive gen. (202 A e).
 sumedhās: appositionally, *as a wise man*; svādhyaḥ: gen. of
 svādhī (declined like *rathī*, p. 85, f. n. 4). yám: m. referring to the
 n. váyas, as if to sóma. abhī saṁcāranti: p. 469, B a.

२ अन्तश्च प्रागा अदितिर्भवास् अन्तरिति । च । प्र । अगाः । अदितिः ।
 अवयाता हरसो दैवस्य । भवासि ।
 इन्द्रविन्द्रस्य सख्यं जुषाणः अवयाता । हरसः । दैवस्य ।
 औष्टीव धुरमनु राय ऋध्याः ॥ इन्द्रो इति । इन्द्रस्य । सख्यम् । जुषाणः ।
 औष्टी इव । धुरम् । अनु । राये । ऋध्याः ॥

2 antás ca prágā, Áditir bhavāsi, If thou hast entered within, thou
 avayātá háraso dáiviasya. shalt be Aditi, appeaser of divine
 Índav, Índrasya sakhiám ju- wrath. Mayest thou, O Indu,
 śānāḥ, enjoying the friendship of Indra,
 śráuṣṭīva dhúram, ánu rāyá like an obedient mare the pole,
 rdhyāḥ. advance us to wealth.

antás : cp. note on vii. 86, 2 b. Soma is here addressed. prágās : the Padapāṭha analysis of this as prā ágāḥ is evidently wrong, because in a principal sentence it must be prā agāḥ (p. 468, 20) or in a subordinate one pra-ágāḥ (p. 469, 20 B); here it is the latter, because of ca = *if* (p. 229, 3). Áditis : because Aditi releases from sin (e. g. anāgāstváṃ no Áditiḥ kṛṇotu *may Aditi produce sinlessness for us*. i. 162, 22); that is, may Soma purify us within. Índav : vocatives in o are always given as Pragr̥hya in the Pada text (o iti) even though their Sandhi before vowels may be av or a in the Saṃhitā text; cp. note on ii. 33, 3 b. śráuṣṭi : this word occurs only here, and its meaning is uncertain; the most probable sense is *obedient mare*. rāyé : this analysis of the Padapāṭha makes the construction doubtful because an acc. is wanted as parallel to dhūram; nas may be supplied; then the sense would be : 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' ṛdhyās : root ao. op. of ṛdh *thrive*.

३ अपाम् सोमममृता अभूमा-	अपाम् । सोमम् । अमृताः । अभूम् ।
गन् ज्योतिरविदाम देवान् ।	अगन् । ज्योतिः । अविदाम । देवान् ।
किं नूनमस्मान् कृणवदरातिः	किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् धूर्तिरमृत मर्त्यस्य ॥	किम् । ऊं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

३ āpāma sómam ; amṛtā abhūma ;	<i>We have drunk Soma ; we have</i>
āganma jyótir ; ávidāma devān.	<i>become immortal ; we have gone to</i>
kim nūnām asmān kṛṇavad á-	<i>the light ; we have found the gods.</i>
rātiḥ ?	<i>What can hostility now do to us,</i>
kim u dhūrtir, amṛta, márti-	<i>and what the malice of mortal man,</i>
asya ?	<i>O immortal one ?</i>

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p. 345, C.). āpāma : root ao. of pā *drink*. abhūma : root ao. of bhū *become*. āganma : root ao. of gām *go*. jyótis : acc. of the goal (197 A 1). ávidāma : a ao. of 2. vid *find*. kṛṇavat : 3. s. pr. sb. of kṛ *do* (p. 134). amṛta : Soma.

४ शं नो भव हृद आ पीत इन्द्रो शम् । नः । भव । हृदे । आ । पीतः ।
 पितिव सोम सूनवे सुशेवः । इन्द्रोऽइति ।
 सखेव सख्य उरुशंस धीरः पिताऽइव । सोम । सूनवे । सुऽशेवः ।
 प्र ण आयुर्जीवसे सोम तारीः ॥ सखाऽइव । सख्ये । उरुऽशंस । धीरः ।
 प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śam no bhava hṛdā á pītá, Do good to our heart when drunk,
 Indo; O Indu; kindly like a father, O
 pītéva, Soma, sūnáve suśévaḥ, Soma, to his son, thoughtful like a
 sákheva sákhyā, uruśamsa, dhi- friend to his friend, O far-famed
 raḥ, one, prolong our years that we may
 prá ṇa āyur jīvāse, Soma, tāriḥ. live, O Soma.

śám hṛdé refreshing to the heart occurs several times; the empha-
 sizing pcl. á is here added to the dat. prá ṇaḥ: Sandhi, 65 c.
 jīvāse: dat. inf. of jīv live. tāris: iṣ ao. inj. from tṛ cross.

५ इमे मा पीता यशस उरुषवो इमे । मा । पीताः । यशसः । उरुषवः ।
 रथं न गावः समनाह पर्वसु । रथम् । न । गावः । सम् । अनाह ।
 ते मा रचन्तु विस्रसश्चरित्राद् पर्वसु ।
 उत मा सामायवयन्त्विन्दवः ॥ ते । मा । रचन्तु । विऽस्रसः । चरित्रात् ।
 उत । मा । सामात् । यवयन्तु । इन्दवः ॥

5 imé mā pītā yaśása uruṣyávo, These glorious, freedom-giving
 rátham ná gāvaḥ, sám anāha (drops), ye have knit me together
 párvasu; in my joints like straps a car; let
 té mā rakṣantu visráśaś carí- those drops protect me from break-
 trād, ing a leg and save me from
 utá mā srámād yavayantu in- disease.
 davaḥ.

imé: supply índavas from d. yaśásas: p. 59. uruṣyávas: cp.
 varivovíttarasya in 1 b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhiḥ sāmṇaddho asi thou art bound together with straps* (said of a car); another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrāsas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3a. Note that Pāda c is a *Triṣṭubh*. *yavayantu*: cs. ipv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अग्निं न मा मथितं सं दिदीपः अग्निम् । न । मा । मथितम् । सम् ।
 प्र चक्ष्य कृणुहि वस्यसो नः । दिदीपः ।
 अथा हि ते मद आ सोम मन्ये प्र । चक्ष्य । कृणुहि । वस्यसः । नः ।
 रेवाँ इव प्र चरा पुष्टिमक् ॥ अथ । हि । ते । मदे । आ । सोम । मन्ये ।
 रेवान् इव । प्र । चर । पुष्टिम् । अक् ॥

6 *agnīm ná mā mathitām sām* Like fire kindled by friction
didīpah; inflame me; illumine us; make
prā cakṣaya; kṛṇuhī vāsyaso us wealthier. For then, in thy
nah. intoxication, O Soma, I regard
āthā hī te māda ā, Soma, myself as rich. Enter (into us)
mānye for prosperity.
revāñ iva. prā carā puṣṭim
ācha.

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhī*: cp. p. 134; accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2a). *āthā* (metrically lengthened): *then*, when inflamed by Soma. *revāñ*: predictatively with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2a, *antās ca prāgāḥ*. *puṣṭim ācha*: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य इषिरेण । ते । मनसा । सुतस्य ।
 भचीमहि पित्र्यस्यैव रायः । भचीमहि । पित्र्यस्यैव । रायः ।

सोमं राजन् प्र आयूषि तारीर सोमं । राजन् । प्र । नः । आयूषि ।
 हानीव सूर्यो वासराणि ॥ तारीः ।
 अहानिऽइव । सूर्यः । वासराणि ॥

iréṇa te mánasā sutásya *Of thee pressed with devoted mind*
 bhakṣimáhi, píttryasyeva rāyáḥ. *we would partake as of paternal*
 Soma rājan, prā ṇa áyūṃṣi *wealth. King Soma, prolong our*
 tārīr, *years as the sun the days of*
 ānīva sūrio vāsarāṇi. *spring.*

bhakṣimáhi: s ao. op. of bhaj *share*. píttryasya iva: because Soma
 regarded as a father, cp. 4 b. Soma rājan: being a single voc.
 ājan is in apposition), Soma alone is accented (p. 465, 18). prā
 as: cp. 4 d. tārīs: cp. 4 d. āhāni: 91, 2.

सोमं राजन्मृक्यो नः स्वस्ति सोमं । राजन् । मृक्य । नः । स्वस्ति ।
 त्वं स्वसि ब्रह्माऽस्तस्य विद्धि । त्वं । स्वसि । ब्रह्माः । तस्य । विद्धि ।
 लर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।
 नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुकामम् । परा ।
 दाः ॥

Soma rājan, mṛlāyā naḥ su- *King Soma, be gracious to us*
 asti; *for welfare; we are thy devotees:*
 va smasi vratīās: tāsya vid- *know that. There arise might and*
 dhi. *wrath, O Indu: abandon us not*
 arti dākṣa utā manyúr, Indo; *according to the desire of our*
 ā nō aryó anukāmāṃ pārā *foe.*
 dāḥ.

mṛlāyā: accented as beginning a sentence after an initial voc.
 467, 19 A c); final vowel metrically lengthened. svastī:
 ortened inst. s. (p. 80, f. n. 2) used adverbially like a dat.; this
 ord though obviously = su + asti is not analysed in the Padapāṭha
). note on i. 1. 9). smasi: 1. pl. pr. of as *be*. tāsya: with vid

know about, 202 A c. *viddhi*: 2. s. ipv. of *vid know*. *álarti*: 3. s. pr. int. of *ṛ go* (174 a). *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1; 99, 3). dependent on *anukāmám*; cp. *árātis* in 3 c. *dāḥ*: 2. s. root ao. inj. of *dā give*.

९ त्वं हि नस्तु त्वं सोम गोपा त्वम् । हि । नः । त्वं । सोम । गोपाः ।
 गार्वेगात्रे निषसत्या नृचक्षाः । गार्वेगात्रे निऽससत्यं । नृऽचक्षाः ।
 यत्ते वयं प्रमिनाम व्रतानि यत् । ते । वयम् । प्रऽमिनाम । व्रतानि ।
 स नो मृळ सुखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hi nas tanúas, Soma, gopá, Since thou art the protector of
 gātre-gātre niṣasátthā nṛcákṣāḥ. our body, O Soma, thou as sur-
 yát te vayám pramināma vra- veyor of men hast settled in
 tāni, every limb. If we infringe thine
 sá no mṛṣa suṣakhá, deva, vá- ordinances, then be gracious to us
 syaḥ. as our good friend, O god, for
 higher welfare.

tanúas: gen. of *tanū body*. *gopás*: 97 A 2 (p. 79). *gātre-gātre*: 139 C. *ni-ṣasatthā*: 2. s. pf. of *sad*; cerebralization of *s* (67 a); metrical lengthening of final *a* (p. 441, a). *yád*: p. 242, 3. *pramināma*: sb. pr. of *pra-mī*. *sá*: p. 294, b. *su-ṣakhá*; on the cerebralization of *s* see 67 b; the accent is that of a Bv. (p. 455, c a); that of a Karmadhāraya (p. 455, d 1) is *su-ṣákhā*; the former is irregularly used in the latter sense. *váśyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सखा सचियं ऋदूदरेण । सखा । सचियं ।
 यो मा न रिष्येदयं पीतः । यः । मा । न । रिष्येत् । हरिऽअश्च ।
 अयं यः सोमो व्यधाश्च पीतः ।
 तस्मा इन्द्रं प्रतिरमेम्यायुः ॥ अयम् । यः । सोमः । नि । व्यधायि ।
 अस्मि इति ।
 तस्मै । इन्द्रम् । प्रऽतिरम् । एमि । आयुः ॥

- 10 *rdūdāreṇa sākhiā saceya,* *I would associate with the whole-*
yó mā ná riṣyed, dhariaśva, *some friend who having been drunk*
pītāḥ. *would not injure me, O lord of the*
ayām yá sómo niádhāyi asmé, *bays. For (the enjoyment of) that*
tásmā índram pratíram emi *Soma which has been deposited in*
áyuḥ. *us, I approach Indra to prolong*
our years.

rdūdāreṇa: not analysed in the *Padapāṭha* (cp. note on ii. 33, 5 c);
 cp. *tvām nas tanvò gopāḥ* in 9 a. *sākhyā*: 99, 2. *yó ná riṣyet*:
 cp. 4 a. *haryaśva*: a characteristic epithet of Indra, who as the
 great Soma drinker is here addressed. *nyádhāyi*: 3. s. ao. ps. of
dhā put; this (like *prágās* in 2 a) is irregularly analysed in the
Padapāṭha as *ní ádhāyi* instead of *ni-ádhāyi* (p. 469, B). *asmé*:
 loc. (p. 104); *Pragrhya* (26 c). *emi*: 1. s. pr. of *i go to* with acc.
 (197, A 1). *pratíram*: acc. inf. of *tṛ cross* (p. 336, 2 a) governing
 the acc. *áyuḥ* (cp. 11 d). *tásmāi*: *for the sake of that* = to obtain or
 enjoy that, final dat. (p. 314, B 2).

- ११ अप॒ त्या अ॒स्थुरनि॒रा अ॒मीवा॒
 निर॒त्रस॒न्तमि॒षीची॒रमै॒षुः । निः । अ॒त्रस॒न् । तमि॒षीचीः । अ॒मै॒षुः ।
 आ सोमो॑ अ॒स्माँ अ॒रुह॒द्दिहा॑या॒
 आ । सोमः॑ । अ॒स्मान् । अ॒रुह॒त् । वि
 अ॒गन्म॒ यच॑ प्र॒तिर॒न्त आ॒युः ॥ ऽहा॑याः ।
 अ॒गन्म॒ यच॑ । प्र॒तिर॒न्त । आ॒युः ॥

- 11 *ápa tyā asthur ánirā, ámivā* *Those ailments have started off,*
nir atrasan, támiṣicīr ábhaiṣuḥ. *diseases have sped away, the powers*
á sómo asmāñ aruhad víhāyā: *of darkness have been affrighted.*
áganma yātra pratiranta áyuḥ. *Soma has mounted in us with*
might: we have gone to where men
prolong their years.

asthur: 3. pl. root ao. of *sthā*. *atrasan*: the ipf. is here
 irregularly used beside the two aorists; cp. the uniform use of the
 ao. in 3. *támiṣicī*: this word, as occurring here only, is somewhat
 doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to *támis* (in *támis-rā darkness*): cp. 93 a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp. 8 b). *ábhaiṣur* : s ao. of *bhī fear*. *á aru-hat* : a ao. of *ruh* : cp. the English phrase, 'go to the head'. *áganma yátra* : = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d ; it refers to the renewal of life at dawn.

१२ यो न इन्द्रः पितरो हृत्सु पीतो यः । नः । इन्द्रः । पितरः । हृत्सु पीतः ।
 ऽमर्त्यो मर्त्यो आविविश । अमर्त्यः । मर्त्यान् । आऽविविश ।
 तस्मै सोमाय हविषा विधेम तस्मै । सोमाय । हविषा । विधेम ।
 मृळीके अस्व सुमतीं स्वां ॥ मृळीके । अस्व । सुऽमती । स्वां ॥

12 yó na indruḥ, pitaro, hrtsú pító, The drop drunk in our hearts,
 ámartio mártiāñ āvivéśa, O Fathers, that immortal has
 tásmāi Sómāya haviṣā vidh- entered us mortals, to that Soma
 ema : we would pay worship with ob'a-
 mṛṣīké asya sumatáu siāma. tion ; we would abide in his mercy
 and good graces.

pitaras : the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a). *hrtsú pítáḥ* : cp. 2 a *antás ca prāgāḥ* and 10 c *yáḥ sómo niádhāyi asmé*.

१३ त्वं सोम पितृभिः संविदानो त्वम् । सोम । पितृभिः । सम्ऽविदानः ।
 ऽनु बावापृथिवी आ ततन्य । अनु । बावापृथिवी इति । आ । ततन्य ।
 तस्मै त इन्द्रो हविषा विधेम तस्मै । ते । इन्द्रो इति । हविषा । विधेम ।
 वयं स्वां पतयो रयीणाम् ॥ वयम् । स्वां । पतयः । रयीणाम् ॥

13 tuām, Soma, pitṛbhiḥ samvid- Thou, O Soma, uniting with the
 ānó, Fathers, hast extended thyself over
 ānu dyāvāpṛthivī ā tatantha. Heaven and Earth. To thee as
 tásmāi ta, Indo, haviṣā vidh- such, O Indu, we would pay
 ema : worship with oblation : we would
 rayām siāma pátayo rayīṇām. be lords of riches.

sam-vidānās : see x. 14, 4 b. ānu ā tatantha : = hast become famous in. d is identical with iv. 50, 6 d.

१४ चातारो देवा अधि वोचता नो चातारः । देवाः । अधि । वोचत । नः ।
 मा नो निद्रा ईशत मोत जल्पिः । मा । नः । निद्रा । ईशत । मा । उत ।
 वयं सोमस्य विश्वहं प्रियासः जल्पिः ।
 सुवीरासो विदथमा वदेम ॥ वयम् । सोमस्य । विश्वहं । प्रियासः ।
 सुवीरासः । विदथम् । आ । वदेम् ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īsata, mótā jālpīḥ. *Let not sleep overpower us, nor idle*
 vayām Sómasya viśváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidátham ā vadema. *divine worship.*

trātāro devāḥ : accent, see note on 7 c. ādhi vocatā : 2. pl. ao. ipv. of vac *speak* ; final vowel metrically lengthened ; = *take our part, defend us* (nas, dat.). nidrā : probably for nidrāḥ : see note on svadhā, x. 129, 5 d. īsata : 3. s. sb. Ā. (not inj., which correct, p. 372) ; with gen. nas (202, A a). nidrā and jālpīḥ probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas : with gen. (p. 322 C).

१५ त्वं नः सोम विश्वतो वयोधास त्वम् । नः । सोम । विश्वतः । वयः । धाः ।
 त्वं स्वर्विदा विशा नृचक्षाः । त्वम् । स्वः । वित् । आ । विश् । नृचक्षाः ।
 त्वं न इन्द्र ऊतिभिः सजोषाः त्वम् । नः । इन्द्रो इति । ऊतिभिः । स
 पाहि पश्चातादुत वा पुरस्तात् ॥ ऊजोषाः ।
 पाहि । पश्चातात् । उत । वा । पुरस्तात् ॥

15 tuām naḥ, Soma, viśváto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuām suarvíd. ā viśā nṛcákṣāḥ. *art a finder of light. Do thou, as*

tuám na, Inda, ūtibhiḥ sajósāh *surveyor of men, enter us. Do*
 pāhī paścātād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant.

ā viśā: final vowel metrically lengthened. Inda: for Indav
 (21 b); on the Padapāṭha, cp. note on 2 c. ūtibhis to be taken with
 sajósās. utá vā: or = and.

FUNERAL HYMN

The RV. contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitr (i. 35) conducts and Pūṣan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Triṣṭubh; 13. 14. 16. Anuṣṭubh; 15. Brhatī.

१ परिचिवांसं प्रवर्तो महीरनु	परिचिवांसम् । प्रवर्तः । महीः । अनु ।
बृहभ्यः पत्न्यामनुपस्यशानम् ।	बृहभ्यः । पत्न्याम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । संगमनम् । जनानाम् ।
यमं राजानं हविषा दुवस्य ॥	यमम् । राजानम् । हविषा । दुवस्य ॥

1 pareyivāmsam pravāto mahīr	<i>Him who has passed away along</i>
ānu,	<i>the mighty steeps and has spied out</i>
bahūbhyah pānthām anupaspāś-	<i>the path for many, him the son of</i>
ānām,	<i>Vivasvant, the assembler of people.</i>
Vaivasvatām saṃgāmanam jā-	<i>Yama the king, do thou present</i>
nānām,	<i>with oblation.</i>
Yamām rājānam haviṣā du-	
vasya.	

a is a Jagati (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act iyivāmsam (89 a) of i go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 118, 8, yātra rājā Vaivasvató, yātrāvaróddhanam divāḥ . . tatra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal. mahīs: A. pl. f. of máh great. pānthām: 97, 2 a. Vaivasvatām: Yama is in several passages called by this patronymic; cf. also 5 e, and x. 17, 1: Yamāsya mātā, paryuhyāmānā mahó jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant. bahūbhyas: for the many that die and go to the other world. anu-paspāśānām: pf. pt. A. of spaś see. saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god. duvasya: addressed to the sacrificer.

२ यमो नो गतुं प्रथमो विवेद	यमः । नः । गतुम् । प्रथमः । विवेद ।
नेषा गव्यूतिरपमर्तवा च ।	न । एषा । गव्यूतिः । अपमर्तवै । ऊ इति ।
यत्रा नः पूर्वे पितरः पर्युर्	यत्र । नः । पूर्वे । पितरः । पराऽईयुः ।
एना जज्ञानाः पथ्याऽअनु स्वाः ॥	एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥

2 Yamó no gātum prathamó vi-	<i>Yama has first found out the way</i>
veda:	<i>for us: this pasture is not to be</i>
náishā gavyūtir apabhartavā u.	<i>taken away. Whither our former</i>
yātrā naḥ pūrve pitāraḥ pa-	<i>fathers have passed away, thither</i>
reyūr,	<i>those that have been born since (pass</i>
enā jajñānāḥ pathiā ānu svāḥ.	<i>away) along their several paths.</i>

Yamás : a explains what is said of Yama in the preceding stanza.
viveda : pf. of 2. vid *find*. **gávyūtis :** used figuratively to express the abode which Yama has found for those who die. **ápa-bhartavái :** dat. inf. with double accent (p. 452, 7); here it has a passive force (p. 385, a). b is most naturally to be taken as forming a hemistich with a, not as beginning a new sentence antecedent to yátra. The exact sense of cd is uncertain owing to the doubtful interpretation of enā and jajñānās. The former word is probably corr. to yátra, and the latter the frequent pf. pt. Á. of jan *generate*. It might be from jñā *know* (from which, however, this pt. does not seem to occur elsewhere): the meaning would then be, 'knowing the way thereby (enā),' because Yama found it for them. **svás :** *by their own paths*, each by his own, each going by himself.

३ मात॑ली क॒वैर्य॑मो अङ्गि॑रोमि॒र मात॑ली । क॒वैः । य॒मः । अङ्गि॑रः ऽमिः ।
 वृ॒ह॒स्पति॑र्च॒त्त॒क्वमि॑र्वावृ॒धानः॑ । वृ॒ह॒स्पतिः॑ । च॒त्त॒क्व ऽमिः । व॒वृ॒धानः॑ ।
 याँश्च॑ दे॒वा वा॑वृ॒धुर्ये॑ च॒ दे॒वान या॑न् । च॒ । दे॒वाः । व॒वृ॒धुः । ये । च॒ ।
 स्वाहा॑न्ये स्व॒धया॑न्ये म॑दन्ति ॥ दे॒वान ।
 स्वाहा॑ । अ॒न्ये । स्व॒धया॑ । अ॒न्ये । म॑दन्ति ॥

3 Mátali Kavyáir, Yamó Ángiro- Mátali having grown strong with
 bhir, the Kavyas, Yama with the Ángi-
 Bṛhaspátir Ṛkvaḥbhir vāvṛdhā-
 nāḥ, rases, Bṛhaspati with the Ṛkvas,
 yámś ca devā vāvṛdhúr, yé ca whom the gods have made strong
 devān, and who (have made strong)
 the gods, some rejoice in the call
 svāhā anyé, svadháyānyé mad- Svāhā, others in the offering to the
 anti. dead.

Mátali : mentioned only here ; one of seven m. stems in ī (100, 1 b). Sayana thinks this means Indra because that god's charioteer (in later times) is mātali and therefore mātali (N. of mātalin) is 'he who is accompanied by mātali'; but the accent of words in in is invariably on that syllable (p. 454 B a). **Kavyáis :** name of a group of ancestors ; the inst. used in the sociative sense (100 A 1) .

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āṅgirasá). Ŗkṡvabhis: another group of ancestors; cp. *sá Ŗkṡvatā gaṇéna he* (Brhaspati) *with the singing host* (iv. 50, 5). *vāṡṡrdhānás*: by means of oblations. *yāṡś ca*: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. *svāhā anyé*: some, by their association with the gods, rejoice in the call *svāhā*, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. *madanti*: with inst. (p. 308, 1 c).

४ इ॒मं य॑म प्र॒स्त॒रमा हि सी॒दा- इ॒मम् । य॒म । प्र॒ऽस्त॒रम् । आ । हि । सी॒द ।
 ङ्गि॒रोमिः पि॒तृभिः संवि॒दानः । अ॒ङ्गि॒रः॒ऽभिः । पि॒तृ॒ऽभिः । स॒म॒ऽवि॒दानः ।
 आ त्वा॒ मन्त्राः क॒वि॒श॒स्ता व॒हन्त्व॒ आ । त्वा॒ मन्त्राः । क॒वि॒ऽश॒स्ताः । व॒हन्तु॒ ।
 ए॒ना रा॒जन्ह॒विषा॑ मा॒दय॑स्व ॥ ए॒ना । रा॒जन् । ह॒विषा॑ । मा॒दय॑स्व ॥

4 *imám, Yama, prastarám á hí* Upon this strewn grass, O Yama,
sída, pray seat thyself, uniting thyself
Áṅgirobhiḥ pitṛbhiḥ samvidā- with the Āṅgirasas, the fathers.
nāḥ. Let the spells recited by the seers
á tvā mántrāḥ kaviśastā vah- bring thee hither. Do thou, O king,
antu. rejoice in this oblation.
ená, rájan, haviṣā mādayasva.

á *sída*: 2. s. ipv. of *sad sit* w. acc. *hí*: p. 252, 2; cp. p. 467, B. *pitṛbhis*: apposition to *Áṅgirobhis* (cp. 3 a). *samvidānás*: pr. pt. A. of 2. *vid find* according to the root class (158 a a). *kavi-śastās*: on the accent cp. p. 456, 2 a and p. 462, f. n. 4. *ená*: here (cp. 2 d) inst. of *ena* (112 a) agreeing with *haviṣā*; accented because beginning the Pāda (and always as an adv., cp. 2 d). *mādayasva*: with inst., cp. *madanti* in 3 d.

५ अ॒ङ्गि॒रोमि॒रा ग॒हि य॒ज्ञि॒र्येभि॒र् यम॑ । अ॒ङ्गि॒रः॒ऽभिः । आ । ग॒हि । य॒ज्ञि॒र्येभिः॑ ।
 य॒मं वै॒रूपै॒रिह॑ मा॒दय॑स्व । य॒म । वै॒रूपैः॑ । इ॒ह । मा॒दय॑स्व ।

विवस्वन्तं ऊवे यः पिता ते विवस्वन्तम् । ऊवे । यः । पिता । ते ।
 ऽस्मिन्यज्ञे बर्हिष्या निषदा ॥ अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसदा ॥

5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāir ihā māda- Āngirases; O Yama, with the sons
yasva. of Virūpa do thou here rejoice. I
Vivasvantam huve, yāḥ pitā te, call Vivasvant who is thy father,
asmīn yajñe barhiṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1). *ā gahi*: root ao. ipv. of *gam* (148, 5). *Vairūpāis*: sociative inst.; this patronymic form occurs only here; *Virūpa* occurs once in the sing. as the name of one who praised *Agni* (viii. 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1. s. pr. *Ā.* of *hū* call. *yās*: supply *āsti*. *e* is defective by one syllable (p. 441, 4 B a). *barhiṣi ā*: to be taken together (cp. 176, 1, 2). *niṣādya*: gd. of *sad* sit; agreeing with *Vivasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to *Indra*.

६ अङ्गिरसो नः पितरो नवग्वा अङ्गिरसः । नः । पितरः । नवऽग्वाः ।
 अथर्वाणो भृगवः सोम्यासः । अथर्वाणः । भृगवः । सोम्यासः ।
 तेषां वयं सुमतौ यज्ञियानाम् तेषाम् । वयम् । सुऽमतौ । यज्ञियानाम् ।
 अपि मद्दे सौमनसे स्वाम ॥ अपि । मद्दे । सौमनसे । स्वाम् ॥

6 *Āngiraso, naḥ pitāro, Nāvagvā, The Āngirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- Nāvagvas, the Atharvans, the
sah: Bhṛgus, the Soma-loving: we would
tēsām vayām sumatāu yajñī- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadré saumanasé siāma.

naḥ pitáraḥ: in apposition to the names; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = to take part in.

७ प्रेहि प्रेहि पथिभिः पूर्वैर्भिर्
यचा नः पूर्वैः पितरः परेयुः ।
उभा राजाना स्वधया मदन्ता
यमं पश्चासि वरुणं च देवम् ॥

प्र । इहि । प्र । इहि । पथिभिः । पूर्वैर्भिः ।
यच । नः । पूर्वैः । पितरः । पराईयुः ।
उभा । राजाना । स्वधया । मदन्ता ।
यमम् । पश्चासि । वरुणम् । च । देवम् ॥

7 préhi, préhi pathíbhīḥ pūrvīo-
bhir, Go forth, go forth by those
yātrā naḥ pūrve pitáraḥ pa-
reyúḥ. ancient paths on which our fathers
ubhá rájānā svadháyā mād-
antā, of old have passed away. Thou
Yamám paśyāsi Váruṇam ca
devám. shalt see both kings rejoicing in the
offering to the dead, Yama and
Varuṇa the god.

préhi préhi: addressed to the dead man; note that this repeated
cd. vb. is not treated as an Āmreḍita; in fact only one repeated
verbal form is so treated in the RV., viz. píba-píba (p. 282, g). Note
the remarkable alliteration in a b; cp. the repetition of -ā in c and
of -am in d; of a- in 9 c d, and of -au in 10-12. pūrve: prn. adj.
(p. 116). rájānā: note that both Yama and Varuṇa are called kings,
but Varuṇa alone a god (cp. note on 1 d). svadháyā: cp. 3 d.
paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353).

८ सं गच्छस्व पितृभिः सं यमेने-
ष्टापूर्तेन परमे व्योमन् ।
हित्वायावद्यं पुनरस्तमेहि
सं गच्छस्व तन्वा सुवर्चाः ॥

सम् । गच्छस्व । पितृभिः । सम् । यमेने ।
इष्टापूर्तेन । परमे । व्योमन् ।
हित्वाय । अवद्यम् । पुनः । अस्तन् । आ ।
इहि ।
सम् । गच्छस्व । तन्वा । सवर्चाः ॥

8 sām gachasva pitṛbhiḥ, sām *Unite with the Fathers, unite*
 Yaména, *with Yama, with the reward of thy*
 iṣṭāpūrténa paramé víoman. *sacrifices and good works in the*
 hitváyāvadyām púnar ástam *highest heaven. Leaving blemish*
 éhi : *behind go back to thy home ; unite*
 sām gachasua tanúā suvárcāḥ. *with thy body, full of vigour.*

iṣṭā-pūrténa: note that this old Dvandva cd. (see vocab.) is not analysed in the Pada text. paramé: the abode of Yama and the Fathers is in the highest heaven; mádhya divāḥ in x. 15, 14. víoman: loc. without i (p. 69). hitváya: gd., 163, 3. ástam: the home of the Fathers; cp. 9 b-d. tanvā suvárcāḥ: being free from disease and frailties, the dead man unites with a body which is complete and without imperfections. The AV. often speaks of such being the state of things in the next life. In d the rare resolution of v in -sua is required.

९ अर्पेत् वीत वि च सर्पतातो अर्पे । इत् । वि । इत् । वि । च । सर्पेत् ।
 ५स्मा एतं पितरो लोकमक्रान् । अतः ।
 अहोमिरुद्भिरुक्तुभिर्व्यक्तं अस्मै । एतम् । पितरः । लोकम् । अक्रान् ।
 यमो ददात्यवसानमस्मै ॥ अहः । मिः । अतः । मिः । अतुः । मिः । वि
 ५अक्तम् ।
 यमः । ददाति । अवसानम् । अस्मै ॥

9 ápeta, víta, ví ca sarpatáto : *Begone, disperse, slink off from*
 asmá etám pitáro lokám akran. *here: for him the Fathers have*
 áhobhir adbhír aktubhir ví- *prepared this place. Yama gives*
 aktam *him a resting-place distinguished*
 Yamó dadāti avasānam asmai. *by days and waters and nights.*

This stanza is addressed to the demons to leave the dead man alone. víta: for ví ita (see p. 464. 17, 1 a). asmái: accented because emphatic at the beginning of a Pada, but unaccented at the end of d (cp. p. 452, A c). akran: 3. pl. act. root ao. of kṛ make. áhobhir adbhíh: en. ix. 113. where the ious of the next world are

described, yātra jyōtir ājasram, tāsmin mām dhehi amṛte lōke where there is eternal light, in that immortal world place me (7), and yātra amūr yahvātīr āpas, tātra mām amṛtam kṛdhi where are those swift waters, there make me immortal (8). aktūbhis: nights as alternating with days. vyāktam: pp. of ví + añj adorn, distinguish.

१० अति द्रव सारमेयौ श्वानौ । अति । द्रव । सारमेयौ । श्वानौ ।
 चतुरक्षौ श्वलौ साधुना पथा । चतुःक्षौ । श्वलौ । साधुना । पथा ।
 अथा पितृन्सुविद्वाँ उपेहि । अथ । पितृन् । सुविद्वाँ । उपे । इहि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

10 āti drava sārameyāu śvánau, Run by a good path past the two
 caturakṣāu śabālau sādhnā sons of Saramā, the four-eyed,
 pathā; brindled dogs; then approach the
 āthā pitṛn suvidātrām ūpehi, bountiful Fathers who rejoice at
 Yaména yé sadhamādam mād- the same feast as Yama.
 anti.

sārameyāu: in this and the following duals (including 11 a b) the ending au is irregularly used; in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp. 91, 3). caturakṣāu: doubtless meant to imply keen sight; thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f. n. 7). āthā: the second syllable metrically lengthened. Yaména: sociative inst. (p. 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ । यौ । ते । श्वानौ । यम । रक्षितारौ ।
 चतुरक्षौ पथिरक्षौ नृचक्षसौ । चतुःक्षौ । पथिरक्षौ इति पथिरक्षौ ।
 नृचक्षसौ ।

ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चास्मा अन्नमीवं च धेहि ॥ स्वस्ति । च । अस्मै । अन्नमीवम् । च ।
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- Give him over to those two, O
 rau, King, that are thy dogs, O Yama,
 caturakṣáu pathirákṣi nṛcákṣa- the guardians, four-eyed, watchers
 sau, of the path, observers of men ;
 tābhiām enaṃ pári dehi, rājan : bestow on him welfare and health.
 svastī cāsmā anamivāṃ ca
 dhehi.

yáu: au in this and the following duals for ā, as in 10. nṛcá-
 kṣasau: as Yama's messengers (cp. 12 b). b is a Jagati (cp. 10 b).
 enaṃ: the dead man. dehi (2. s. ipv. of dā give): that they may
 guide him to Yama's abode. dhehi: 2. s. ipv. of dhā put.

- 12 उरुणसावसुतृपा उदुम्बलौ उरुऽनसौ । असुऽतृपौ । उदुम्बलौ ।
 यमस्य दूतौ चरतो जनां अनु । यमस्य । दूतौ । चरतः । जनान् । अनु ।
 तावत्सम्यं दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमयेह भद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । भद्रम् ॥

- 12 urūṇasāv, asutṛpā, udumbaláu, Broad-nosed, life-stealing, . . the
 Yamāsyā dūtāu carato jānāñ two as messengers of Yama wander
 ānu; among men ; may these two give us
 tāv asmābhyam drśāye sūriāya back here to-day auspicious life that
 pūnar dātām āsum adyéhā bhad- we may see the sun.
 rām.

urū-ṇasáu: the second syllable is metrically lengthened ; on the
 cerebralization of the dental n see 65 b ; here we have the normal use
 of au as āv before a vowel within a Pāda ; broad-nosed, that is, keen-
 scented. asutṛpā u-: on the Sandhi see 22 ; the literal meaning
 delighting in lives implies delighting in taking them, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense; the *au* of this dual, as of *ḍūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama. *asmābhyam*: dat. pl. of *ahám*. *drśáye*: dat. inf., with attracted acc. (200 B 4). *dātām*: 3. du. ipv. root *ao.* of *dā* give; as having already marked us for their victims, let them give back our life to-day.

१३ य॒माय॑ सोमं॑ सु॒नुत॑	य॒माय॑ । सोमं॑ । सु॒नुत॑ ।
य॒माय॑ जु॒हता॑ ह॒विः ।	य॒माय॑ । जु॒ह॒त॒ । ह॒विः ।
य॒मं ह॑ य॒ज्ञो ग॑च्छ॒त्	य॒मस् । ह॑ । य॒ज्ञः । ग॒च्छ॒ति॒ ।
अ॒ग्नि॒दू॒तो अ॑र॒क्तः ॥	अ॒ग्नि॒दू॒तः । अ॑र॒म् । अ॒क्तः ॥

13 Yamāya sómam sunuta,	<i>For Yama press the Soma, to</i>
Yamāya juhutā haviḥ;	<i>Yama offer the oblation; to Yama</i>
Yamām ha yajñó gachati,	<i>goes the sacrifice well prepared, with</i>
Agnídūto áramkṛtaḥ.	<i>Agni as its messenger.</i>

juhutā: with metrically lengthened final vowel; 2. pl. ipv. of *hu* sacrifice addressed to those officiating at the sacrifice. *Yamām*: acc. of the goal (197, 1; cf. 204, 1 b). *Agnídūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ य॒माय॑ घृ॒तव॑च्च॒विर्	य॒माय॑ । घृ॒त॒व॑त् । ह॒विः ।
जु॒हो॒त् प्र॑ च॒ तिष्ठ॑त ।	जु॒हो॒त् । प्र॑ । च॒ । तिष्ठ॑त॒ ।
स नो॑ दे॒वेषु॑ य॒मद्	सः । नः । दे॒वेषु॑ । आ॒ । य॒म॒त् ।
दी॒र्घमा॑युः प्र जी॒वसे॑ ॥	दी॒र्घ॒म् । आ॑युः । प्र॑ । जी॒व॒से॑ ॥

14 Yamāya ghṛtāvad dhavir	<i>To Yama offer the oblation</i>
juhóta, prá ca tiṣṭhata;	<i>abounding in ghee, and step forth;</i>
sá no devéṣu á yamad,	<i>may he guide us to the gods that</i>
dirghám āyuh prá jivāse.	<i>we may live a long life.</i>

juhóta: the irr. strong form (p. 144, B. 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b. prá tiṣṭhata: *step forward*, in order to offer the oblation; cp. the use of prá bhr̥ *bring forward* an oblation. á yamat: inj. of root ac. of yam *extend*; this form constitutes a play on the name of Yama. nas: acc. governed by á yamad; cp. ix. 44, 5, sá naḥ Sómo devéṣu á yamat *may he, Soma, guide us to the gods*; on the loc., cp. 204 B 1 b. āyus: cognate acc. (197 A 4). prá jiváse: cp. p. 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

५ यमाय मधुमत्तमं	यमाय । मधुमत्तमम् ।
राज्ञे हव्यं जुहोतन ।	राज्ञे । हव्यम् । जुहोतन् ।
इदं नम ऋषिभ्यः पूर्वजैः	इदम् । नमः । ऋषिभ्यः । पूर्वजैः ।
पूर्वैः पथिष्ठः ॥	पूर्वैः । पथिष्ठः ॥

5 Yamāya mādhumattamaṃ	To Yama the king offer the most
rāṇe havyāṃ juhótana.	honied oblation. This obeisance is
idāṃ nāma ṛṣibhyaḥ pūrvajā-	for the seers born of old, the ancient
bhīḥ,	makers of the path.
pūrvabhyaḥ pathikṛdbhīḥ.	

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhīḥ: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pitṛyāna the *road of the Fathers*). This stanza is a Bṛhatī in the middle of Anuṣṭubhs, differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

चिकटुकेभिः पतति	चिकटुकेभिः । पतति ।
षट् ऋषीरेकमिदृहत् ।	षट् । ऋषीः । एकम् । इत् । बृहत् ।
त्रिष्टुप् गायत्री कन्दोसि	त्रिष्टुप् । गायत्री । कन्दोसि ।
सर्वा ता यम आहिता ॥	सर्वा । ता । यमे । आहिता ॥

16 trikadrūkebhiḥ patati.

ṣaḍ urvīr, ékam id brhāt,
triṣṭúb, gāyatrī, chāndāmsi,
sārvā tā Yamā āhitā.

*It flies through the three Soma
vats. The six earths, the one great
(world), triṣṭubh, gāyatrī and (the
other) metres, all these are placed
in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. trikadrūkebhis: this word, occurring six times in the RV., always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it; e.g. trikadrūkeṣu apibat sutāsya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term trikadrūka in the ritual of the Brāhmanas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix. 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. ṣaḍ urvīr: this expression is probably equivalent to the three heavens and three earths: cp. tistró dyāvaḥ níhitā antár asmin, tistró bhūmīr úparāḥ, ṣaḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii. 87, 5). ékam id brhāt: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, idám ékam &c., the one being contrasted with the six; cp. i. 164, 6, vi yás tastāmbha ṣaḍ imā rájāmsi . . kím ápi svid ékam? who propped asunder these six spaces; what pray is the one? triṣṭúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp. i. 32, 15 (Indra); v. 13, 6 (Agni).

PITARAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Āṅgirasas and Atharvans, the Bhṛgu and Vasiṣṭhas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Maṇḍalas of the Rīgveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasiṣṭhas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day; they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर् उत्परांस	उत् । ईरताम् । अवरे । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास	असुम् । ये । ईयुः । अवृकाः । ऋतज्ञासः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ūd īratām āvara, ūt pārāsa,
ūn madhyamāḥ pitāraḥ somi-
āsaḥ;
āsum yā īyūr avṛkā ṛtajñās,
tē nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
the middlemost Soma-loving Fathers
arise; let those Fathers who,
friendly, knowing right, have gone
to life eternal, favour us in our
invocations.*

úd iratām : note that cd. verbs are often repeated by means of the prp. (here úd twice) alone. ávare (on the dec., see 120 c 1) &c.: these three words refer to the Pitṛs dwelling in the three divisions of the world, earth, air, heaven (cp. yé páṛthive rájasi in 2 c; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit: AV. xviii. 2, 49). Sayana thinks that here the degrees of their holiness is meant, but in this same stanza, when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended; but degrees of age are expressly mentioned in 2 b by púrvāsas and úparāsas. ásum : life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41, 3) as opposed to terrestrial life. iyur : 3. pl. pf. act. of i go.

२ इदं पितृभ्यो नमो अस्तु ।	इदम् । पितृभ्यः । नमः । अस्तु ।
ये पूर्वसो य उपरास ईयुः ।	ये । पूर्वसः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजसा निषत्ता ।	ये । पार्थिवे । रजसि । आ । निषत्ताः ।
ये वा नूनं सुवृजनासु विष्णु ॥	ये । वा । नूनम् । सुवृजनासु । विष्णु ॥

2 idám pitṛbhyo námō astu adyá,	<i>Let this obeisance be made to-day</i>
yé púrvāso, yá úparāsa iyúḥ;	<i>to the Fathers who have departed</i>
yé páṛthive rájasi á niṣattā,	<i>earlier and later, who have seated</i>
yé vā nūnám suvrjānāsu vikṣú.	<i>themselves in the terrestrial air</i>
	<i>or who are now in settlements with</i>
	<i>fair abodes.</i>

púrvāsas : in x. 14, 2. 7 the prn. form púrve is used (see 120, 2). iyúr : in x. 14, 2. 7 the more distinctive cd. pareyúr appears. á niṣattās (pp. of sad sit, cp. 67 a, b; cp. á niṣādya in x. 14, 5). páṛthive rájasi : in the atmospheric region above the earth; here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvrjānāsu vikṣú : cp. the frequent mānuṣīṣu vikṣú human settlements, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृन्सुविदत्राँ अविस्ति आ । अहम् । पितृन् । सुऽविदत्राँ ।
 नपातं च विक्रमाणं च विष्णीः । अविस्ति ।
 बर्हिषदो ये स्वधया सुतस्य नपातम् । च । विऽक्रमणम् । च । वि-
 भजन्त पितृस्व इहागमिष्ठाः ॥ ष्णीः ।
 बर्हिऽसदः । ये । स्वधया । सुतस्य ।
 भजन्त । पितृः । ते । इह । आऽगमिष्ठाः ॥

3 áhám pitṛñ suvidátrāṃ avitsi, I have won hither the bountiful
 nápatam ca vikrámaṇam ca Fathers and the grandson and the
 Viṣṇoh: wide stride of Viṣṇu: they who, sit-
 barhiṣádo yé svadháyā sutásya ting on the strew, shall partake of
 bhájanta pitvás, tá ihágami- the pressed drink with the offering
 ṣṭhāḥ. to the dead, come most gladly here.

á-avitsi (1. s. Á. s. ao. of 2. vid *find*); = I have induced to come to this offering. nápatam: it is somewhat uncertain who is meant by this; according to Prof. Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix. 60) Viṣṇu (here coupled with nápatam) is called the husband of Aditi, whose son (TS. vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x. 14, 1); but it is doubtful whether this later statement was part of the mythological belief of the RV., where Yama is the grandson of Tvaṣṭr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = sáhaso nápatam (Agni is called náptre sáhasvate in viii. 102, 7) = sáhasaḥ sūnūm son of strength, a frequent epithet of Agni, for which once (vi. 4, 4) sūno son alone is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers: ágne yāhi suvidátrebhiḥ pitṛbhiḥ. There is here also a good example of the fanciful interpretations of Sāyaṇa: Viṣṇor (= yajñasya) nápatam (= vināśābhāvam) the non-destruction of the sacrifice. vikrámaṇam: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). bhájanta: 3. pl. inj. Á. of bhaj share, with partitive gen. (202 A e). pitvás: gen. of pitu (p. 81). á-gamisthās: accent, p. 453, 9 A b.

४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।
 इमा ते हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।
 त आ गतावसा श्रुतमेना- ते । आ । गत । अवसा । श्रुतमेन ।
 था नः शं योररपो दधात ॥ अथ । नः । शम् । योः । अरपः । दधात ॥

4 bārhiṣadaḥ pitaraḥ, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakrāmā: juṣā- *come hither with aid; these offer-*
 dhvam; *ings we have made to you: enjoy*
 tā ā gata āvasā śāntamena; *them; so come with most beneficent*
 āthā naḥ śāp yór arapó da- *aid; then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitaraḥ: see note on viii. 48, 7 c. ūtī: inst. of ūtī (p. 81, f. n. 4). arvāk: *hither*; the vb. ā gata come is easily to be supplied from c. cakrāmā: with metrical lengthening of the final syllable. juṣādhvam: accented because it forms a new sentence (p. 466, 19 b). té: *as such*, as enjoying our offerings. gata: 2. pl. ipv. root ao. of gam go. āthā: metrically lengthened. dadhāta: 2. pl. pr. ipv. of dhā place, with irr. strong form of the pr. stem instead of the normal dhatta (p. 144 B 1 b).

५ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्त्व ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

5 ūpahūtāḥ pitāraḥ somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyēṣu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 ādhi bruvantu; té avantu *them listen here; let them speak for*
 asmān. *us; let them aid us.*

ūpa-hūtās: pp. of hū call. nidhiṣu: the offerings deposited on the sacrificial grass. gamantu: 3. pl. ipv. root ao. of gam go. śruvantu: 3. pl. ipv. root ao. of śru hear.

६ आ॒च्या॒ जानुं॑ दक्षि॒णतो॑ नि॒षद्ये- आ॒ऽअच्यं॑ । जानुं॑ । दक्षि॒णतः॑ । नि॒ऽसद्यं॑ ।
 मं य॒ज्ञम॒भि गृणी॑त वि॒श्वे । इ॒मम् । य॒ज्ञम् । अ॒भि । गृणी॑त । वि॒श्वे ।
 मा हिंसि॑ष्ट पि॒तरः॑ केन॑ चि॒न्तो मा॑ । हिंसि॑ष्ट । पि॒तरः॑ । केन॑ । चि॒त् । नः॑ ।
 यद् आ॒गः पु॒रुष॑ता॒ करा॑म ॥ यत् । वः । आ॒गः । पु॒रुष॑ता॒ । करा॑म ॥

6 ácyā jānu, dakṣiṇatō niṣādya, *Bending the knee, sitting down*
 imám yajñám abhi grṇīta víśve; *to the south do ye all greet favour-*
 má himsiṣṭa, pitarah, kéna cin *ably this sacrifice; injure us not,*
 no, *O Fathers, by reason of any sin*
 yád va ágaḥ puruṣátā kārāma. *that we may have committed against*
 you through human frailty.

á-acyā (gd. of ac bend): note that the suffix -yā is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee; cp. the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: *to the right* (of the védi altar), that is, *to the south*, because the south is the region of Yama and the Pitaraś. grṇīta: 2. pl. ipv. of 1. gr sing. himsiṣṭa: 2. pl. inj. iṣ ao. of hims injure. kéna cid yád ágaḥ for kéna cid ágasā yád, the substantive being put into the rel. instead of the principal clause. vas: dat. of disadvantage (p. 314 B 1). puruṣátā: inst. s. identical in form with the stem (97, 1, p. 77). kārāma: 1. pl. root ao. sb. (p. 171); in the sense of an indefinite past.

७ आसी॑नासो अ॒रु॒णीना॑मुप॒स्थे आसी॑नासः । अ॒रु॒णीना॑म् । उप॒ऽस्थे ।
 र॒यिं ध॑त्त दा॒शुषे॑ म॒र्त्याय॑ । र॒यिम् । ध॑त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।
 पु॒त्रेभ्यः॑ पि॒तर॑स्त॒स्व व॑स्वः पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॑स्वः ।
 म॒ य॒क्त॒ त इ॒होर्जं॑ द॒धात॑ ॥ म॒ । य॒क्त॒ । ते । इ॒ह । ज॒र्जन् । द॒धात॑ ॥

7 āsīnāso aruṇīnām upāsthe *Sitting in the lap of the ruddy*
 rayim dhatta dāśuṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrēbhīḥ, pitaras, tāśya vās- *shipping mortal. To your sons, O*
 vaḥ *Fathers, present a share of those*
 prā yachata; tā ihórjaṃ da- *riches; so do ye here bestow*
 dhāta. *strength.*

āsīnāśas: irr. pr. pt. *Ā. of ās sit: 158 a.* aruṇínām: aruṇá *ruddy* is the colour of dawn, and the f. of this adj. sometimes appears as an epithet of the dawns; that these are here meant is also indicated by vii. 9, 1; 63, 3, where Agni and Sūrya are said to awake or arise uśāsām upāsthāt *from the lap of the dawns.* dhatta and dadhāta: here both the regular and the irr. ipv. of dhā are used (cp. note on 4 d). tāśya vāsvaḥ: referring to rayīm in b; on the form of the gen. see p. 81. té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासी
 ऽनुहिरे सोमपीथं वसिष्ठाः । ये नः । पूर्वे । पितरः । सोम्यासः ।
 ऽनुहिरे सोमपीथं वसिष्ठाः । अनुऽनुहिरे । सोमऽपीथम् । वसिष्ठाः ।
 तेभिर्धमः संरराणो हवींश्च तेभिः । धमः । समऽरराणः । हवींश्च ।
 उशन्नुशन्निः प्रतिकाममन्तु ॥ उशन् । उशत्ऽभिः । प्रतिऽकामम् । अन्तु ॥

8 yé naḥ pūrve pitáraḥ somiāśo, *Those forefathers of ours, the*
 anūhiré somapītham Vasiṣṭhāḥ, *Soma-loving, the Vasiṣṭhas, who*
 tébhir Yamáḥ samrarāṇó hav- *fare after him to the Soma-*
 īṃṣi, *draught, with them let Yama,*
 uśānn uśadbhiḥ, pratikāmám *sharing their gifts, eat the obla-*
 attu. *tions at pleasure, he the eager with*
them the eager.

anu-ūhiré: the derivation and meaning are somewhat doubtful; most probably pf. of *vaḥ drive*, in this case meaning *who have driven after Yama to the Soma-draught*; it may possibly come from *ūh consider*, then meaning *who have been considered worthy of the Soma-draught*. Vasiṣṭhās: as one of the groups of ancient seers. samrarāṇās (pf. pt. *Ā. of rā give*): sharing with them their gifts to their descendants (cp. 7 b c).

९ ये तातृषुदेवचा जहमाना ये । ततृषुः । देवचा । जहमानाः ।
 होचाविदः स्तोमं तष्टासो अर्कैः । होचाऽविदः । स्तोमं तष्टासः । अर्कैः ।

आग्नें याहि सुविद्वैर्भिर्वाङ् आ । अग्ने । याहि । सुविद्वैभिः ।
 सत्यैः कथैः पितृभिर्घर्मसङ्गिः ॥ अर्वाङ् ।
 सत्यैः । कथैः । पितृभिः । घर्मसत्सुभिः ॥

9 yé tātrṣúr devatrā jéhamānā, Who, gasping, have thirsted
 hotrāvidaḥ stómataṣṭāsō arkáihḥ among the gods, knowing oblations,
 āgne yāhi suvidátrebhir arvāḥ having praise fashioned for them
 satyáihḥ kavyáihḥ pitṛbhir ghar- with songs : with them the bountiful
 masádbhiḥ. Fathers, the true, the wise that sit
 at the heating vessel, come hither,
 O Agni.

tātrṣúr : pf. of trṣ, with long red. vowel (189, 9); such vowels regularly appear in their short form in the Pada text (cp. note on iii. 59, 1 b). devatrā : in heaven ; trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-taṣṭāsas : this Tp., *fashioned with praise*, otherwise used with matī = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = taṣṭá-stomāsas ; the latter kind of cd., with a pp. as first member, does not exist in the RV. arkáis : to be taken with the preceding word = *by means of songs*. arvāḥ : 93 b. kavyáis : this word occurs in only two other passages, the original meaning apparently being = *kavi wise* (cp. kavyá-tā wisdom) ; here it may be intended to denote a particular group of Fathers (cp. x. 14, 3). ghar-masádbhis : probably in heaven ; cp. x. 16, 10, sá gharmám invāt paramé sadhásthe : *may he* (Agni) *further the gharma in the highest abode* ; this word as well as jéhamānās may be intended to contrast with tātrṣúr ; cp. vii. 103, 9.

10 ये सत्यासीं हविरदीं हविष्या ये । सत्यासः । हविः अदः । हविः पाः ।
 इन्द्रेण देवैः सुरथं दधानाः । इन्द्रेण । देवैः । सुरथम् । दधानाः ।
 आग्नें याहि सहस्रं देववन्दैः आ । अग्ने । याहि । सहस्रम् । देववन्दैः ।
 रैः पूवैः पितृभिर्घर्मसङ्गिः ॥ परैः । पूवैः । पितृभिः । घर्मसत्सुभिः ॥

- 10 yé satyáso havirádo haviṣpā *They who are true, eating the*
 Indreṇa deváiḥ sarátham dá- *oblation, drinking the oblation,*
 dhānāḥ, *having the same car with Indra*
 ágne yāhi sahásram devavan- *and the gods, with those thousand*
 dáih *god-praising remote forefathers that*
 páraiḥ pūrvaiḥ pitṛbhir gharma- *sit at the heating vessel, come, O*
 sádbhiḥ. *Agni.*

sa-rátham : this word, primarily a Bv., *having the same car*, is then often used as a cognate acc. (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā); then adverbially (p. 301, 5 b). dádhānās : pr. pt. Á. of dhā *put* (cp. p. 460, f. n. 3); the pf. pt. Á. would be dadhānās (159). sahásram : agreeing with pitṛbhis : more usual would be sahásreṇa pitṛbhis : cp. 194 B 1 b (p. 291); párais : the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*; there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaiḥ paráiḥ; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāsas *later men*.

। अग्निष्वात्ताः पितर एह गच्छतु । अग्निः स्वात्ताः । पितरः । आ । इह । गच्छतु ।
 सदः सदः । सदत सुप्रणीतयः । सदः सदः । सदत । सुप्रणीतयः ।
 अत्ता हवींषि प्रयतानि बर्हिष्य । अत्त । हवींषि । प्रयतानि । बर्हिष्य ।
 अथा रयिं सर्ववीरं दधातन ॥ अथ । रयिम् । सर्ववीरम् । दधातन ॥

Ágniṣvāttāḥ pitara, éhá ga- *Ye Fathers that have been de-*
 chata; *voured by fire come hither ; sit you*
 sádah-sádah sadata, supranī- *down each on his seat, ye that have*
 tayah; *good guidance ; eat the oblations*
 attā havīṃsi práyatāni barhīsi; *proffered on the stove ; then bestow*
 áthā rayīm sárvavīraṃ dadhā- *wealth accompanied entirely by*
 tana. *strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be *Āgni-ṣvāttās* like other Tps. formed with *Āgni*, but such cds. with a pp. as second member usually accent the first (cp. p. 456, 2 a). **svāttās**: pp. of *svād* *sweeten* (cp. 67 b). **sādaḥ-sadaḥ**: itv. cd. (p. 282 a; p. 454, 10 a), governed by *sadata*. **sadata**: 2. pl. ipv. a. ao. of *sad* *sit* (147, 5). **supraṇitayas**: *having good guidance, well led, coming in good order*; the Pada text does not recognize the cerebralization of the n (65 a, b). **attā, āthā**: final a metrically lengthened. **prā-yatāni**: pp. of *yam*. **dadhātana**: irr. strong form (cp. note on 7 d) and suffix *tana* (p. 925).

२ त्वमग्ने ईक्षितो जातवेदो त्वम् । अग्ने । ईक्षितः । जातवेदः ।
 ऽवाङ्मह्यानि सुरभीणि कृत्वी । अवाङ् । हव्यानि । सुरभीणि । कृत्वी ।
 प्रादाः पितृभ्यः स्वधया ते अचन् प्र । अदाः । पितृभ्यः । स्वधया । ते ।
 अद्धि त्वं देव प्रयता हवींषि ॥ अचन् ।
 अद्धि । त्वम् । देव । प्रयता । हवींषि ॥

2 tuām, Agna, īlitó, jātavedo, Thou, O Agni, having been im-
 ávāḍ ḍhavyāni surabhīni kṛtvī. plored, O Jātavedas, hast conveyed
 prādāḥ pitṛbhyah; svadhāyā te the oblations, having made them
 akṣann; fragrant. Thou hast presented
 addhī tvām, deva, práyatā hav- them to the Fathers; with the
 īmṣi. funeral offering they have eaten
 them; do thou, O god, eat the
 oblations proffered.

īlitās: by us. **jāta-vedas**: a very frequent and exclusive epithet of *Āgni*; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself: *vísṃvā veda jānimā jātāvedāḥ Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of *Sāyaṇa* here: *jātam, sarvaṃ jagad, vetti, iti jāta-vedāḥ*. **ávāḍ**: 2. s. s. ao. of *vah* *carry* (144, 5). **ḍhavyāni**: for *havyāni* (54). **kṛtvī**: gd. of *kṛ* (163, 1). **adās**: 2. s. root ao. of *dā* (148, 1 a). **akṣan**: 3. pl. root ao. of *ghas* *eat* (p. 170, e). **addhī**: 2. a. ipv. of *ad* *eat*.

१३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 याँँ विन्न याँँ उ च न प्रविन्न । यान् । च । विन्न । यान् । ऊँँ इति । च । न ।
 त्वं वैत्य यति ते जातवेदः प्रऽविन्न ।
 स्वधाभिर्यज्ञं सुकृतं जुषस्व ॥ त्वम् । वैत्य । यति । ते । जातऽवेदः ।
 स्वधाभिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yáms ca vidmá yām̐ u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuám vettha yáti té, jātavedah; not, thou knowest how many they
 svadhābhīr yajñām sūkṛtam are, O Jātavedas; enjoy the sacri-
 juṣasva. fice well prepared with funeral
 offerings.

yé ca: supply sánti. vidmá 1. pl. pf. of vid know (p. 154, 3); the
 1. pl. pr. is vidmās. yáms ca: Sandhi, 40 a. yām̐ u: 39, and p. 25,
 f. n. 2. pra-vidmá: know exactly. vettha: 2. s. pf. of vid know
 (p. 154, 3). yáti: cp. 118 a. té: supply sánti.

ये अग्निदग्धा ये अनग्निदग्धा ये । अग्निऽदग्धाः । ये । अनग्निऽदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराळसुनीतिमेतां तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
 यथावत् तन्वं कल्पयस्व ॥ यथाऽवशम् । तन्वम् । कल्पयस्व ॥

yé Agnidagdhā yé ánagni- Those who, burnt with fire and
 dagdhā, not burnt with fire, are exhilarated
 mádhya diváh svadháyā mādá- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébhiḥ suarāl āsunītim etām thou with them fit his body accord-
 yathāvaśām tanuām kalpa- ing to thy power for this spirit-
 yasva. guidance.

yé ánagnidagdhāh: that is, buried. mádhya diváh: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). *tébhis*: in association with them (199 A 1), as they know the path of the dead. *svarāt*: as sovereign lord who acts according to his will (*yathāvaśām*); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (*jātavedas*) or mentioned in 11 a (*Āgniṣvātās*), and in this stanza itself (*Agnidagdhas*). *tanvām kalpayasva*: *the body* of the deceased; the words *svayām tanvām kalpayasva* (VS. xxiii. 15) are explained in ŚB. xiii. 2, 7, 11: *svayām rūpām kuruṣva yādṛśam ichāsi assume thyself the form that thou desirest*; cp. also iii. 48, 4 b and vii. 101. 3 b *yathāvaśām tanvām cakra* (= *cakre*) *eṣāḥ he has taken a body according to his will*; the corresponding Pāda in the AV. (xviii. 3, 59) reads *yathāvaśām tanvāḥ kalpayāti may he fashion our bodies according to his will*; cp. also in the following funeral hymn (x. 16, 4) the hemistich: *yās te śivās tanvō, jātavedas, tābhir vahainaṃ sukṛtām u lokām with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. *āsunitim etām*: dependent, like *tanvām*, on *kalpayasva*: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the *spirit* (*āsu*) of the dead man, who is cremated, to the next world (cp. x. 16, 4, just quoted) where it unites with a new *body* (*tanū*); cp. x. 14, 8 cd: *āstam ehi; sām gachasva tanvā go home; unite with thy (new) body*; and x. 16, 5 *sām gachatām tanvā, jātavedaḥ let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deplores the ruin he has brought on himself and his family. The dice (*akṣās*) consisted of the nuts of a large tree called *vibhīdaka* (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre: Triṣṭubh; 7. Jagatī.

१ प्रविपा मा बृहतो मादयन्ति प्रविपाः । मा । बृहतः । मादयन्ति ।
प्रवातिजा इरिणे ववृतानाः । प्रवातिजाः । इरिणे । ववृतानाः ।

सोमस्त्रेव मौजवत्स्यं भूचो सोमस्त्रेव । मौजवत्स्यं । भूचः ।
विभीदको जागृविर्मह्यमचान् ॥ विभीदकः । जागृविः । मह्यम् । अचान् ॥

- 1 prāvepā mā bṛható mādayanti *The dangling ones, born in a*
pravātejā iriṇe vārṣṭānāḥ. *windy place, of the lofty (tree)*
sómasyeva Maujavatásya bha- *gladden me as they roll on the*
kṣó, *dice-board. Like the draught of*
vibhídako jāgrvir máhyam *the Soma from Mūjavant, the en-*
achān. *livening Vibhídaka has pleased me.*

vārṣṭānās: int. pt. of vṛt turn. Maujavatásya: coming from Mount Mūjavant as the best. achān: 3. s. s. ao. of chand (p. 164, 5). Verbs meaning to please take the dat. (p. 311 h).

- २ न मा मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अक्षस्त्राहमेकपरस्य हितोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अक्षस्य । अहम् । एकपरस्य । हितोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

- 2 ná mā mimetha, ná jihīḷa eṣā: *She does not scold me, she is*
śivā sākhibhya utá máhyam *not angry: she was kind to friends*
āsīt. *and to me. For the sake of a die*
akṣásyāhām ekaparásya hetór *too high by one I have driven away*
ānuvratām āpa jāyām arodham. *a devoted wife.*

mimetha: pf. of mith dispute. jihīḷa: pf. of hiḍ be angry (cp. p. 3, f. n. 2). sākhibhyas: dat. (p. 313, 3). ekaparásya: according to the accent this is a Tp. adj., exceeding by one, alluding to an unlucky throw (called kali) in which when the number of dice thrown is divided by four one remains over (while in the best throw, the kṛta, nothing remains over). āpa arodham: root ao. of rudh obstruct. The meaning of the stanza is: 'rejecting the kindly advice of my wife I gambled and lost'

३ द्वेष्टि श्वश्रूरपं जाया रुणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 अश्वस्येव जरतो वस्न्यस्य अश्वस्य इव । जरतः । वस्न्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēṣṭi śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*
 ṇaddhi; *wife drives me away: the man in*
 nā nāthitō vindate marditā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 āśvasyeva jārato vāsniasya *than in an aged horse that is for*
 nāhām vindāmi kitavāsya bhó- *sale.'*
 gam.

āpa ruṇaddhi (3. s. pr. of rudh): turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. prs. āśvasya_iva: agreeing with kitavāsya. jāratas: pr. pt. of jār waste away. kitavāsya bhógam: objective gen. (p. 320, B b).

४ अन्ये जायां परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृध्रदेदने वाज्यवचः । यस्य । अगृधत् । वेदने । वाजी । अचः ।
 पिता माता भ्रातर एनमाङ्गर् पिता । माता । भ्रातरः । एनम् । आङ्गः ।
 न जानीमो नयता बद्धमेतम् ॥ न । जानीमः । नयत । बद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yasyāgrdhad védane vājí akṣāḥ. *for whose possessions the victorious*
 pitā mātā bhrātara enam āhur: *die has been eager. Father, mother,*
 'ná jānīmo, náyatā baddhám *brothers say of him, 'we know him*
 etám'. *not, lead him away bound'.*

āgrdhat: a ao. of grdh be greedy. governing védane, loc. of the object (p. 325. 1 c). vājí: to be read with a short final (p. 437, a 4, cp. p. 441, 4 a); accent, p. 450, b. āhur: pf. of ah say. jānīmas: 1. pl. pr. of jñā know. náyata: present tense, 1. pl. pr. of náyati.

sentence (p. 466, 19 a); final vowel metrically lengthened (cp. p. 441, line 2). baddhām : as a debtor.

यद्वादीध्ये न दविषाणेभिः यत् । आदीध्ये । न । दविषाणि । एभिः ।
 परायज्ञोऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिभ्यः ।
 न्युप्ताश्च बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम । अक्रत ।
 एमीदेषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । जा-
 रिणीऽइव ॥

5 yád ādīdhye : 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hīye sākhi-
 bhyah',
 niuptās ca babhrāvo vācam
 ākrataṁ,
 émiḍ eṣāṁ niṣkṛtām jārīṇīva. When I think to myself, 'I will
 not go with them; I shall be left
 behind by my friends as they depart
 (to play)', and the brown ones,
 thrown down, have raised their
 voices, I go straight, like a courtesan,
 to their place of assignation.

ā-dīdhye : 1. s. pr. Ā. of dhī think. daviṣāṇi : iṣ ao. sb. of du go (of which other forms occur in the AA. and the YV.); some scholars think the sense of play to be so necessary that this must be an irr. form (iṣ ao. sb.) from div play (like a-ṣṭhaviṣam, in a Sūtra, from ṣṭhiv spit). ebhis : with the friends. āva hīye : ps. of 1. hā leave; I am left behind with abl. (cp. 201 A 1). uptās : pp. of vap strew. ākrata : 3. pl. Ā. root ao. of kr, accented because still dependent on yád. Here we have a Jagatī Pāda interposed in a Triṣṭubh stanza (cp. p. 445, f. n. 7); the same expression, vācam ākrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Triṣṭubh stanza. The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp. i. 35, 6 a); viii. 29, 6 a; see p. 23, f. n. 1). émi id : I go at once (p. 218). eṣām : of the dice.

सुभमेति कितवः पृष्मानो सुभाम् । एति । कितवः । पृष्मानः ।
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासो अस्व वि तिरन्ति कामं अचासः । अस्व । वि । तिरन्ति । कामम् ।
 मतिदीव्ने दधत् आ कृतानि ॥ मतिदीव्ने । दधत् । आ । कृतानि ॥

6 sabhām eti kitavāḥ prchā-	<i>The gambler goes to the assembly</i>
māno,	<i>hall, asking himself, 'shall I con-</i>
jesyāmīti, tanvā śūśujānaḥ.	<i>quer', trembling with his body.</i>
akṣāsō asya ví tiranti kāmam,	<i>The dice run counter to his desire,</i>
pratidivne dádhata á kṛtāni.	<i>bestowing on his adversary at play</i>
	<i>the lucky throws.</i>

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidivan: dec., 90, 3; dat. with verbs of giving (200 A 1). á dadhatas: N. pl. pr. pt. of dhā (156. p. 181, top) agreeing with akṣāsas; with prp. following (p. 462, 13 a a). kṛtāni: probably in the specific sense of *the highest throws*, pl. of n. kṛtām.

अचास इदं कुशिनो नितोदिनी	अचासः । इत् । अकुशिनः । निऽतोदिनः ।
निकृत्वानस्तपनास्तापयिष्णवः ।	निऽकृत्वानः । तपनाः । तापयिष्णवः ।
कुमारदेष्णा जयतः पुनर्हणो	कुमारऽदेष्णाः । जयतः । पुनऽहनः ।
मध्वा संपृक्ताः कितवस्व बर्हणा ॥	मध्वा । सम्ऽपृक्ताः । कितवस्व । बर्हणा ॥

7 akṣāsa id aṅkuśīno nitodīno,	<i>The dice are hooked, piercing,</i>
nikṛtvānas tāpanās tāpayiṣṇā-	<i>deceitful, burning and causing to</i>
vaḥ;	<i>burn; presenting gifts like boys,</i>
kumārādeṣṇā, jāyataḥ punar-	<i>striking back the victors, sweetened</i>
hāṇo,	<i>with honey by magic power over the</i>
mādhvā sāmpṛktāḥ kitavāsya	<i>gambler.</i>
barhāṇā.	

tāpayiṣṇāvas: causing the gambler to pain others by his losses. kumārā-deṣṇās: giving gifts and then taking them back like children. punarhāṇas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b. sāmp-ṛktās: pp. of pṛc mix. barhāṇā: inst. s. (p. 77): with oblique case (p. 220).

Every Pada in this stanza contains an antithesis: *nīcā*—*upāri*; *ahastāsah*—*hastavantam*; *divyāḥ*—*irīṇe*; *śītāḥ*—*nīr dahanti*. *divyās*: alluding to their magic power over the gambler; cp. *barhāṇā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp. ŚB. v. 3, 1, 10: *adhidévanam vā agnis, tāsya eté 'ṅgārā yád akṣāḥ the gaming-board is fire, the dice are its coals*.

- १० जा॒या त॑प्यते कित॒वस्त्वं ही॒ना जा॒या । त॑प्यते । कित॒वस्त्वं । ही॒ना ।
मा॒ता पु॒त्रस्त्वं च॑रतः क्व॒ स्त्रि॒त् । मा॒ता । पु॒त्रस्त्वं । च॑रतः । क्व॒ । स्त्रि॒त् ।
ऋ॒ण॒वा वि॒भ्य॒र्नमि॒च्छ॒मानो॑ ऋ॒ण॒वा । वि॒भ्य॒र्त । ध॒नम् । इ॒च्छ॒मानः॑ ।
अ॒न्येषा॑मस्त॒मुप॑ नक्तमेति ॥ अ॒न्येषा॑म् । अस्त॒म् । उप॑ । नक्त॒म् । ए॒ति ॥

- 10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler
mātā putrāsya cārataḥ kva svit. is grieved, the mother (too) of the
ṛṇāvā bibhyat dhānam ichā- son that wanders who knows where.
māno, Indebted, fearing, desiring money
anyēśām āstam ūpa nāktam eti. he approaches at night the house of
others.

hīnā: pp. of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final a before v (15, 1 c). *bibhyat*: pr. pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

- ११ स्त्रियं दृष्ट्वाय कित॒वं त॑तापा- स्त्रियं । दृष्ट्वाय । कित॒वम् । त॑तापा ।
न्येषां जा॒यां सु॒कृतं च॑ योनिम् । अ॒न्येषा॑म् । जा॒याम् । सु॒कृतम् । च॒ । यो-
पूर्वा॒ह्ने अ॒श्वान्यु॒जि हि ब॒भूव॑ निर्म ।
सो अ॒मेर॒न्ते वृ॒षलः॑ प॒पाद॑ ॥ पूर्वा॒ह्ने । अ॒श्वान् । यु॒जि । हि । ब॒भूव॑ ।
सः । अ॒मेः । अ॒न्ते । वृ॒षलः॑ । प॒पाद॑ ॥

- 11 striyaṃ dr̥ṣṭvāya kitavāṃ ta- It pains the gambler when he
tāpa, sees a woman, the wife of others,
anyēśām jāyām, sūkṛtaṃ ca and their well-ordered home. Since
yónim he makes the woman his wife.

pūrvāhṇé áśvān yuyujé hí ba- morning, he falls down (in the
bhrún, evening) near the fire, a beggar.
só agnér ánte vṛṣaláḥ papāda.

tatāpa: used impersonally with the acc.; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr. (213 A a). dṛṣṭvāya: gd. of dṛś see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β): jāyām as apposition, a woman who is the wife of others; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home. áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything.

१२ यो वः सेनानीर्माहूतो गणस्य यः । वः । सेनाऽनीः । मूहतः । गणस्य ।
राजा व्रातस्य प्रथमो बभूव । राजा । व्रातस्य । प्रथमः । बभूव ।
तस्मै दणोमि न धनां रुणध्मि तस्मै । दणोमि । न । धनां । रुणध्मि ।
दशाहं प्राचीस्तद्वत् वदामि ॥ दश । अहम् । प्राचीः । तत् । ऋतम् ।
वदामि ॥

12 yó vaḥ senānīr maható gaṇásya, To him who as the general of
rájā vrátasya prathamó ba- your great throng, as king has
bhúva, become the first of your host, I
tásmai kṛṇomi, 'ná dhaná ru- stretch forth my ten fingers—
adhmi'; 'I withhold no money—this is truth
dásāhām prācīs, 'tád ṛtām va- I say'.
dāmi'.

yó vaḥ: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dáśa kṛṇomi prācīḥ: I put the ten (sc. fingers) forward, that is, I stretch out my two hands. prācīs: A. pl. f. of prācī, used predictively (198, 1). tásmāi: dat. of advantage (200 B 1). ná dhaná

rupadhmi: that is, 'I have no money left for you;' these words in sense come after prācīs, expressing what is implied by that gesture. rtām: predicative, *I say this as true* (198, 1).

३ अक्षेर्मा दीव्यः कृषिमित्तं वस्व अक्षैः। मा। दीव्यः। कृषिम्। इत्। वस्व।
वित्तं रमस्व वज्रं मन्यमानः। वित्ते। रमस्व। वज्रं। मन्यमानः।
तच्च गार्वं कितव तच्च जाया तच्च। गार्वं। कितव। तच्च। जाया।
तन्मे वि चष्टे सवितायमर्थः॥ तत्। मे। वि। चष्टे। सविता। अयम्।
अर्थः॥

3 akṣāir mā dīvyah; kṛṣīm it 'Play not with dice; ply thy
kṛṣasva; tillage; rejoice in thy property,
vittē ramasva, bahū mānya- thinking much of it; there are thy
mānah; cattle, O gambler, there thy wife':
tātra gāvah, kitava, tātra jāyā: this Savitr here, the noble, reveals
tān me vi caṣṭe Savitāyām to me.
aryāh.

This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. dīvyas: 2. s. inj. of div *play* with mā (p. 240). ramasva: with loc. (204, 1 a). tātra: cattle and wife can be regained by acquiring wealth. caṣṭe: 3. s. pr. of cakṣ. me: dat. (200 A c). ayām: as actually present. aryās: noble, as upholder of moral law.

४ मित्रं कृणुध्वं खलु मृळतां नो मित्रम्। कृणुध्वम्। खलु। मृळतां। नः।
मा नो घोरैण चरतामि धृष्णु। मा। नः। घोरैण। चरत। अभि। धृष्णु।
नि वो नु मन्युर्विशतामरातिर् नि। वः। नु। मन्युः। विशताम्।
अन्यो वभूणां प्रसितो न्वसु॥ अरातिः।

अन्यः। वभूणां। प्रसितो। नु। असु॥

4 mitrām kṛṇudhvaṃ khālu, mr- Pray make friendship, be gracious
lātā no. to us. Do not forcibly bewitch us
mā no ghorēṇa caratābhī dhr- with magic power. Let your wrath,
ṣṇu. your enmity now come to meet. That

ní vo nú manyúr viśatām, *another now be in the toils of the*
 árātir. *brown ones.*

anyó babhrūṇām prásitau nú
 astu.

mṛlātā (2. pl. ipv. of mṛḍ, p. 3, n. 2): accented as beginning a new sentence; with final vowel metrically lengthened. nas: dat. (p. 311, f). carata₂abhi: with prp. following the vb. (p. 468, 20 A). dhr̥ṣṇú: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Puruṣa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primaeval giant named Puruṣa. The act of creation is here treated as a sacrifice in which Puruṣa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the R̥gveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the R̥gveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic: 'Puruṣa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रः । सहस्रः । सहस्रपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्यतिष्ठद्दशङ्गुलम् ॥

अति । अतिष्ठत् । दशः । अङ्गुलम् ॥

1 sahasraśīrṣā Pūruṣaḥ,
 sahasrākṣāḥ, sahasrapāt.
 sā bhūmim viśvāto vṛtvā,
 āty atiṣṭhad daśaṅgulām.

*Thousand-headed was Puruṣa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

sahasraśīrṣā &c.: that is, having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. eds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp. p. 455, 10 c). daśāṅgūlām: probably only another way of expressing that his size was greater even than that of the earth. atiṣṭhat: ipf. of sthā stand

२ पुरुष एवेदं सर्वं
यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्थेऽनि-
यदन्ननातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।
यत् । भूतम् । यत् । च । भव्यम् ।
उत् । अमृतत्वेऽस्थः । ईशानः ।
यत् । अन्नेन । अतिरोहति ॥

२ Pūruṣa evédam sārvaṃ
yád bhūtām yac ca bhāviam.
utāmṛtatvāsyaśāno,
yád ānna-nātiróhati.

*Puruṣa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhāviam: a late and irregular cadence. amṛtatvāsya: of the immortals, the gods. yád: there is some doubt as to the construction of d; the parallelism of áty atiṣṭhat in 1 d and of áty aricyata in 5 c indicates that Pūruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānna, that is, by means of sacrificial food. The words have also been interpreted to mean: *who* (the gods) *grow up by* (sacrificial) *food*; or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-
तो ज्यायान्सु पुरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्त्रामृतं दिवि ॥

एतावान् । अस्य । महिमा ।
अतः । ज्यायान् । च । पुरुषः ।
पादः । अस्य । विश्वा । भूतानि ।
त्रिपात् । अस्य । अमृतम् । दिवि ॥

३ etāvān asya mahimā,
āto ivāvānāś ca Pūruṣaḥ

*Such is his greatness, and more
than that is Pūruṣa. A fourth of*

pádo 'sya víśvā bhūtāni;
tripád asyāmṛtaṃ divi.

*him is all beings, three-fourths
of him are what is immortal in
heaven.*

etāvān asya : irr. Sandhi for etāvāñ asya (occurring also in x. 85, 45 : putrāñ ā), is a sign of lateness, this being the regular post-Vedic Sandhi (39). átas : equivalent to an ab. after the cpv. (201, 3). jyáyāms ca : on the Sandhi, see 40 a. Púruṣas : a metrical lengthening for Púruṣas (cp. the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam : equivalent to amṛtatvá.

त्रिपादूर्ध्व उदैत्पुरुषः
पादोऽस्येहामवत्पुनः ।
ततो विष्वङ्मक्रामत
साशनानशने अभि ॥

त्रिपात् । ऊर्ध्वः । उत । ऐत् । पुरुषः ।
पादः । अस् । इह । अमवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

tripád ūrdhvā úd ait Púruṣaḥ;
pádo 'syehābhavat pūnaḥ.
táto víṣvañ ví akrāmat
sāśanānaśané abhí.

*With three quarters Púruṣa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.*

úd ait (3. s. ipf. of i go, p. 130): to the world of immortals. ihá : n this world. púnar : that is, from his original form. tátas : from the earthly quarter. ví akrāmat abhí : distributed himself to, developed into. sāśana-anaśané : animate creatures and inanimate things; this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

सोऽद्विराकं जायत
वेराजो अधि पूरुषः ।
जातो अवरिच्यत
आङ्गुमिमथो पुरः ॥

तस्मात् । विराट् । अजायत् ।
विराजः । अधि । पूरुषः ।
सः । जातः । अति । अरिच्यत् ।
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásmād Virāḷ ajāyata,	<i>From him Virāj was born, from</i>
Virāḷō ádhi Púruṣaḥ.	<i>Virāj Puruṣa. When born he</i>
sá jāto áty aricyata	<i>reached beyond the earth behind</i>
paścād bhūmim átho purāḥ.	<i>and also before.</i>

tásmād: from the undeveloped quarter of Puruṣa. Virāḷ: as intermediate between the primaeval Puruṣa and the evolved Puruṣa; cp. x. 72, 4: Áditer Dákṣo ajāyata, Dákṣād u Áditiḥ pári from *Aditi Dakṣa was born, and from Dakṣa Aditi*. On the Sandhi, see p. 3, n. 2. With cd cp. 1 cd. átho: 24.

६ यत्पुरुषेण हविषा	यत् । पुरुषेण । हविषा ।
देवा यज्ञमर्तन्वत ।	देवाः । यज्ञम् । अर्तन्वत ।
वसन्तो अस्यासीदाज्यं	वसन्तः । अस्थ । आसीत् । आज्यम् ।
ग्रीष्म इध्मः शरद्धविः ॥	ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yát Púruṣeṇa haviṣā	<i>When the gods performed a sacri-</i>
devā yajñám átanvata,	<i>fice with Puruṣa as an oblation,</i>
vasantó asyāsīd ājyam,	<i>the spring was its melted butter,</i>
grīṣmā idhmāḥ, śarād dhavīḥ.	<i>the summer its fuel, the autumn its</i>
	<i>oblation.</i>

Here the gods are represented as offering with the evolved Puruṣa an ideal human sacrifice to the primaeval Puruṣa. átanvata: 3. pl. ipf. A. of tan *stretch*; this vb. is often used figuratively in the sense of *to extend* the web of sacrifice = *to carry out, perform*. dhavī: 54.

७ तं यज्ञं वर्हिषि प्रौचन्	तम् । यज्ञम् । वर्हिषि । प्र । औचन् ।
पुरुषं जातमग्रतः ।	पुरुषम् । जातम् । अग्रतः ।
तेन देवा अयजन्त	तेन । देवाः । अयजन्त ।
साध्या ऋषयश्च ये ॥	साध्याः । ऋषयः । च । ये ॥

7 tām yajñám barhiṣi práukṣan	<i>That Puruṣa, born in the begin-</i>
Púruṣam jātam agratāḥ:	<i>ning, they besprinkled as a sacrifice</i>

téna devā́ ayajanta,
sādhyá īṣayaś ca yé.

on the strew : with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratās : the evolved Puruṣa, born from Virāj (5 b), the same as in 6 a. prá-aukṣan : 3. pl. ipf. of 1. ukṣ *sprinkle*. ayaj-anta : = yajñām átanvata in 6 b. Sādhyās : an old class of divine beings (here probably in apposition to devās), cp. 16 d. īṣayaś ca yé : and those who were seers, a frequent periphrastic use of the rel. = simply īṣayas.

८ तस्माद्यज्ञात्सर्वङ्गतः

संभृतं पृषदाज्यम् ।

पशून्तांच्छ्रे वायव्यान्

आरण्यान्ग्राम्याश्च ये ॥

तस्मात् । यज्ञात् । सर्वङ्गतः ।

सम्भृतम् । पृषत् आज्यम् ।

पशून् । तान् । च्छ्रे । वायव्यान् ।

आरण्यान् । ग्राम्याः । च । ये ॥

8 tasmād yajñāt sarvaḥūtaḥ
sambhṛtaṁ pṛṣadājyām :
paśūn tāṁś cakre vāyavyān,
āraṇyān, grāmyāś ca yé.

From that sacrifice completely
offered was collected the clotted
butter : he made that the beasts of
the air, of the forest, and those
of the village.

tasmād : ab. of the source (201 A 1). sambhṛtaṁ : as finite vb. pṛṣad-ājyām : accent, p. 455, 10 d 1. paśūn : Sandhi, 40, 2. tāṁś : attracted to paśūn for tát (pṛṣadājyām); Sandhi, 40, 1 a. vāyavyān : one of the rare cases where the independent Svarita remains in pronunciation (p. 448, 1); ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n. 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p. 465, f. n. 4). āraṇyān : that is, *wild*. grāmyāś ca yé = grāmyān, that is, *tame*; cp. īṣayaś ca yé in 7 d.

२ तस्माद्यज्ञात्सर्वङ्गतः

ऋचः सामानि जज्ञिरे

छन्दांसि जज्ञिरे तस्माद्

यजुस्तस्मादजायत ॥

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः । सामानि । जज्ञिरे ।

छन्दांसि । जज्ञिरे । तस्मात् ।

यजुः । तस्मात् । अजायत ॥

- 9 tásmād yajñāt sarvahūta *From that sacrifice completely*
 řcaḥ sāmāni jajñire; *offered were born the hymns and*
 chāndāmsi jajñire tásmād; *the chants; the metres were born*
 yájus tásmād ajāyata. *from it; the sacrificial formula*
 was born from it.

řcas: the Rigveda. sāmāni: the Sāmaveda. jajñire: 3. pl. pf. Ā. of jan beget. yájus: the Yajurveda. This is the first (implicit) mention of the three Vedas. The AV. was not recognized as the fourth Veda till much later.

- 0 तस्माद्दद्या अजायन्त
 ये के चोभयादतः । तस्मात् । अश्वाः । अजायन्त ।
 गावो ह जज्ञिरे तस्मात् ये । के । च । उभयादतः ।
 तस्माज्जाता अजावयः ॥ गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

- 0 tásmād áśvā ajāyanta *From that arose horses and all*
 yé ké ca ubhayádataḥ. *such as have two rows of teeth.*
 gāvo ha jajñire tásmāt; *Cattle were born from that; from*
 tásmāj jātā ajāvayaḥ. *that were born goats and sheep.*

yé ké ca: whatever animals besides the horse, such as asses and mules, have incisors above and below. ajāváyas: a pl. Dv. (186 A 2); Dvandvas are not analysed in the Pada text.

- 9 यत्पुरुषं व्यदधुः यत् । पुरुषम् । वि । व्यदधुः ।
 कतिधा व्यकल्पयन् । कतिधा । वि । अकल्पयन् ।
 मुखं किमस्य कौ बाहू मुखम् । किम् । अस्य । कौ । बाहू इति ।
 का ऊरू पादौ उच्येते ॥ कौ । ऊरू इति । पादौ । उच्येते इति ॥

- ... usam viádadhuḥ, *When they divided Puruṣa, into*
 ví akalpayan? *how many parts did they dispose*
 asya? káu bāhū? *him? What (did) his mouth (be-*
 ^yete? *come)? What are his two arms,*
 his two thighs, his two feet called?

vi-ádadhur: when the gods cut up Puruṣa as the victim; here the Padapāṭha again (see note on viii. 48, 2 a, 10 c) accents the prp. in a subordinate clause (p. 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a); ká and pádā before ū: 22. ucyete: 3. du. pr. ps. of vac *speak*: Pragrhya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्	ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू राजन्यः कृतः ।	बाहू इति । राजन्यः । कृतः ।
ऊरू तदस्य यद्वैश्यः	ऊरू इति । तत् । अस्य । यत् । वैश्यः ।
पद्मां शूद्रो अजायत ॥	पद्मांशूद्रः । अजायत ॥

12 brāhmaṇo 'sya mūkham āsīd,	<i>His mouth was the Brāhman,</i>
bāhū rājanīyaḥ kṛtāḥ;	<i>his two arms were made the warrior,</i>
ūrū tād asya yād váiśyaḥ;	<i>his two thighs the Vaiśya; from</i>
padbhyām śūdró ajāyata.	<i>his two feet the Śūdra was born.</i>

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p. 465, 17, 3. rājanyās: predicative nom. after a ps. (196 b). kṛtās attracted in number to rājanyāḥ, for kṛtāu (cp. 194, 3). yād váiśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Vaiśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1).

१३ चन्द्रमा मनसो जातम्	चन्द्रमाः । मनसः । जातः ।
चक्षोः सूर्यो अजायत ।	चक्षोः । सूर्यः । अजायत ।
मुखादिन्द्रश्चाग्निश्च	मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणाद्वायुरजायत ॥	प्राणात् । वायुः । अजायत ॥

13 candramā manaso jātás;	<i>The moon was born from his</i>
cākṣoḥ sūryō ajāyata;	<i>mind; from his eye the sun was</i>
mūkhād īndraś ca Agnís ca,	<i>born; from his mouth Indra and</i>
prāṇād Vāyúr ajāyata.	<i>Agni, from his breath Vāyu was</i>
	<i>born.</i>

Note that *candrā-mās* is not analysed in the Pada text. *cákṣos* : ab. of *cákṣu* used only in this passage = the usual *cákṣus*; in the Funeral Hymn (x. 16, 3) *sūryas* and *cákṣus*, *vátas* and *ātmā* are also referred to as cognate in nature.

४ नाभ्यां आसीदन्तरिक्षं	नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णो द्यौः समवर्तत ।	शीर्ष्णः । द्यौः । सम् । अवर्तत ।
पद्भ्यां भूमिर्दिशः ओचात्	पद्भ्याम् । भूमिः । दिशः । ओचात् ।
तथा लोकाँ अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥
4 nābhyā āsīd antārikṣam ;	From his navel was produced
śīrṣṇó dyáuḥ sām avartata ;	the air ; from his head the sky was
padbhyām bhūmir, díśaḥ śró-	evolved ; from his two feet the earth,
trāt :	from his ear the quarters : thus
táthā lokāṁ akalpayan.	they fashioned the worlds.

nābhyās : ab. of *nābhi* inflected according to the ī dec. (p. 82 a).
śīrṣṇás : ab. of *śīrṣán* (90, 1 a ; p. 458, 2). *sām avartata* : this vb. is to be supplied in c ; cp. *ádhi sām avartata* in x. 129, 4. *akalpayan* : ipf. cs. of *kṛp* ; *they* (the gods) *fashioned*.

५ सप्तास्यांसन्परिधयस्	सप्त । अत्य । आसन् । परिधयः ।
त्रिः सप्त समिधः कृताः ।	त्रिः । सप्त । समिधः । कृताः ।
देवा यद्यज्ञं तन्वाना	देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन्पुरुषं पशुम् ॥	अबध्नन् । पुरुषम् । पशुम् ॥

5 saptāsyāsan paridhāyas ;	Seven were his enclosing sticks ;
triḥ saptā samīdhaḥ kṛtāḥ ;	thrice seven were the faggots made,
devā yád, yajñām tanvāná,	when the gods performing the sacri-
ābadhnan Pūruṣam paśúm.	fice bound Puruṣa as the victim.

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. *saptā* : as a sacred number. *tanvānās* : cp. 8 b. *ābadhnan* : 3. pl. ipf. of *bandh* ; cp. *pūruṣeṇa havīṣā* in 6 a and *tām yajñām Pūruṣam* in 7 a b. *paśúm* : as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास् यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
 तानि धर्माणि प्रथमान्यासन् । तानि । धर्माणि । प्रथमानि । आसन्
 ते ह नाकं महिमानः सचन्त ते । ह । नाकम् । महिमानः । सचन्त ।
 यत्र पूर्वे साध्याः सन्ति देवाः ॥ यत्र । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñéna yajñám ayajanta de- With the sacrifice the gods sac-
 vās: ficed to the sacrifice: these we
 tāni dhārmāṇi prathamāni āsan. the first ordinances. These powe
 té ha nákaṁ mahimānaḥ sa- reached the firmament where a
 canta, the ancient Sādhyas, the gods.
 yātra pūrve Sādhiāḥ sánti,
 devāḥ.

ayajanta: this vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 f) the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānaḥ: probably the powers residing in the sacrifice. This stanza is identical with i. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Uṣas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of náktā n., combined with uṣás, Night appears as a dual divinity with Dawn in the form of Uṣásā-náktā and Náktosāsā, occurring in some twenty scattered stanzas of the Rīgveda.

x. 127. Metre: Gāyatrī.

रात्री खलदायती रात्री । वि । अख्यत । आऽयती ।
 पुरा देवर्चमिः । पुरा । देवी । अचर्चमिः ।
 विश्वा अधि त्रियोऽधित ॥ विश्वाः । अधि । त्रियः । अधित ॥

- 1 Rātrī vi akhyad āyatī *Night approaching has looked*
 purutrā devī akṣābhiḥ: *forth in many places with her eyes:*
 vīśvā ādhi śrīyo 'dhita. *she has put on all glories.*

vī akhyat: a ao. of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā+i go (95 a). devī: accent, p. 450, b; metre, p. 437, a 4. akṣābhis: 99, 4; the eyes are stars. ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śrīyas (A. pl. of śrī; 100 b, p. 87); the glories of starlight.

- २ ओर्विप्रा अमर्त्या *आ । उरु । अम्रा । अमर्त्या ।*
 निवर्तो देव्युद्वतः । *निऽवतः । देवी । उतऽवतः ।*
 ज्योतिषा बाधते तमः ॥ *ज्योतिषा । बाधते । तमः ॥*

- 2 ā urv aprā āmartiā *The immortal goddess has per-*
 nivāto devī udvātaḥ: *vaded the wide space, the depths,*
 jyōtiṣā bādhatē tāmaḥ. *and the heights: with light she*
drives away the darkness.

ā aprās: 3. s. s ao. of prā fill (144, 5). devī: cp. 1 b. jyōtiṣā: with starlight.

- ३ निरु स्वसारमस्कृतो- *निः । जुं इति । स्वसारम् । अकृत ।*
 षसं देव्यायती । *उषसम् । देवी । आऽयती ।*
 अपेदु हासते तमः ॥ *अप । इत् । जुं इति । हासते । तमः ॥*

- 3 nīr u svāsāram askṛta *The goddess approaching has*
 Uṣāsam devī āyatī: *turned out her sister Dawn; away*
 āpēd u hāsate tāmaḥ. *too will go the darkness.*

nīr askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapāṭha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps. pári and sám (pariṣkṛṇvānti, páriṣkṛta, sámaskṛta). Uṣāsam: Dawn here used in the sense of daylight (dec., 83, 2 a). nīr u — āpa id u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (id) on the second prp. = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate : 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नीं अद्य यस्यां वयं
नि ते यामन्नविच्छहि ।
वृक्षे न वसन्ति वयः ॥

सा । नः । अब । यस्याः । वयम् ।
नि । ते । यामन् । अविच्छहि ।
वृक्षे । न । वसन्तिम् । वयः ॥

4 sá nō adyá, yásyā vayám
ní te yámann ávikṣmahi,
vṛkṣé ná vasatīm váyaḥ.

*So to us to-day thou (hast ap-
proached), at whose approach we
have come home, as birds to their
nest upon the tree.*

sá: p. 294, b; a vb. has here to be supplied, the most natural one being *hast come*, from āyatī in 3 b. yásyās . . te for tvám yásyās, a prs. prn. often being put in the rel. clause. yáman: loc. (90). ní. ávikṣmahi: s ao. Ā., *we have turned in* (intr.). vasatīm: governed by a cognate vb. to be supplied, such as *return to*. váyas: N. pl. of vi bird (99, 3 a).

५ नि ग्रामांसो अविच्छत्
नि पद्वन्तो नि पक्षिणः ।
नि श्येनासंश्चिदर्थिनः ॥

नि । ग्रामांसः । अविच्छत् ।
नि । पत्त्वन्तः । नि । पक्षिणः ।
नि । श्येनासः । चित् । अर्थिनः ॥

5 ní grāmāsō avikṣata,
ní padvānto, ní pakṣīṇaḥ,
ní śyenāśas cid arthīṇaḥ.

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

ní avikṣata: 3. pl. Ā. s ao. of viś enter. grāmāśas: = villagers. ní: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्षं वृक्षं
यवयं स्तेनमृम्ये ।
अथा नः सुतरां भव ॥

यवयं । वृक्षम् । वृक्षम् ।
यवयं । स्तेनम् । ऊर्म्ये ।
अथ । नः । सुतरां । भव ॥

yāváyā vṛkiām vṛkam,	<i>Ward off the she-wolf and the</i>
yaváya stenám, ūrmie;	<i>wolf, ward off the thief, O Night;</i>
áthā naḥ sutárā bhava.	<i>so be easy for us to pass.</i>

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *r*, may take *Guṇa* or *Ṛddhi* in the cs. (168, 1 c), but the *Padapāṭha* invariably gives *yavaya*; the final vowel is metrically lengthened (in *b* it is long by position before *st*). *vṛkyām*: accent, p. 450, 2 b. *áthā*: final metrically lengthened (cp. p. 214).

उप मा पेपि॑श॒तमः ।	उप॑ । मा॒ । पेपि॑श॒त् । तमः॑ ।
कृ॒ष्णं ब॑क्तम॒स्थित॑ ।	कृ॒ष्णम् । वि॒ऽअ॒क्तम् । अ॒स्थित॑ ।
उष॑ ऋ॒णेव॑ या॒तय॑ ॥	उषः॑ । ऋ॒णाऽइ॒व । या॒तय॑ ॥

úpa mā pépiśat támaḥ,	<i>The darkness, thickly painting,</i>
kṛṣṇám, víaktam asthita:	<i>black, palpable, has approached me:</i>
Úṣa ṛnéva yātaya.	<i>O Dawn, clear it off like debts.</i>

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā stand*. pépiśat: int. pr. pt. of *piś paint*, as if it were material. úsas: Dawn, as a counterpart of Night, is invoked to exact = remove the darkness from *Rātri*, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

उप॑ ते॒ गा इ॒वाकरं॑	उप॑ । ते॒ । गाऽइ॒व । आ॒ । अ॒कर॑म् ।
वृ॒णीष्व॑ दु॒हित॑र्दिवः ।	वृ॒णीष्व॑ । दु॒हितः॑ । दि॒वः ।
रात्रि॑ स्तोमं॒ न जि॒ग्युषे॑ ॥	रात्रि॑ । स्तोमं॒ । न । जि॒ग्युषे॑ ॥

úpa te gá ivākaram,	<i>Like kine I have delivered up to</i>
vṛṇīṣvā, duhitar divaḥ,	<i>thee a hymn—choose it O daughter</i>
Rātri, stóman ná jigyúṣe.	<i>of heaven, O Night—like a song of</i>
	<i>praise to a victor.</i>

úpa á akaram (1. s. root *ao.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning; cp. i. 114, 9, úpa te stómān

paśupā́ iva ákaram I have driven up songs of praise for thee like a herdsman. vr̥ṇiṣváḥ: 2. s. ipv. A. from vr̥ choose. b is parenthetical. stómam is to be supplied with ákaram. jigyúṣe: dat. of pf. pt. of ji conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat). Water thus came into being first; from it was evolved intelligence by heat. It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Trisṭubh.

१ नासदासीन्नो सदासीत्तदानीं न । असत् । आसीत् । नो इति । सत् ।
 नासीद्भ्रजो नो व्योमा परो यत् । आसीत् । तदानीम् ।
 किमावरीवः कुह कस्य शर्मन् न । आसीत् । रजः । नो इति । विऽओम् ।
 अम्भः किमासीद्गहनं गभीरम् ॥ परः । यत् ।
 किम् । आ । अवरोवरिति । कुह । कस्य ।
 शर्मन् ।
 अम्भः । किम् । आसीत् । गहनम् । ग-
 भीरम् ॥

1 náśad āsīn, nó sád āsīt tadā- There was not the non-existent
 nīm; nor the existent then; there was
 náśīd rájo nó víomā paró yát. not the air nor the heaven which is
 kīm ávarīvaḥ? kúha? kāsya beyond. What did it contain?
 śármann? Where? In whose protection?
 āmbhaḥ kīm āsīd, gáhanam ga- Was there water, unfathomable,
 bhíráma? profound?

Of ŚB. x. 5, 3, 1: nájiva vá idám ágróśśad naś nájiva náś
 āsīt verily this (universe) was in the beginning neither non-existent nor
 existent as it were. tadānīm: before the creation. āsīt: the existent

m of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *u* (24). *viomā*: the final vowel metrically lengthened (cp. 440, 4 B). *parás*: adv.; on the accent cp. note on ii. 35, 6 c. *varivar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover* = *conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who *ruled* it? *kím*: here as an inter. pcl. (p. 225). *ám̐bhas*: cp. 3 b, 1 TS., *ápo vá idám ágre salilám āsīt this (universe) in the beginning in the waters, the ocean.*

मृत्युरासीदमृतं न तर्हि न। मृत्युः। आसीत्। अमृतम्। न। तर्हि।
 रात्र्या अह्न आसीत्प्रकेतः। न। रात्र्याः। अह्नः। आसीत्। प्रकेतः।
 तदिवातं स्वधया तदेकं आनीत्। अवातन्। स्वधया। तत्। एकम्।
 तद्वान्यन्न परः किं चनास ॥ तस्मात्। ह। अन्यत्। न। परः। किम्।
 चन। आस ॥

mṛtyúr āsīd, amṛtam ná There was not death nor im-
tárhi. mortality then. There was not the
rātrīā áhna āsīt praketaḥ. beacon of night, nor of day. That
ī avātām svadhāyā tād one breathed, windless, by its own
ékaṁ. power. Other than that there was
nād dhānyān ná parāḥ kīm not anything beyond.
canāsa.

mṛtyās: gen. of *rātrī* (p. 87). *áhnas*: gen. of *áhan* (91, 2).
āsīt: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tásmād*: governed by
ād (p. 317, 3). *dha* for *ha*: 54. *anyān ná*: 33. *parás*: cp.
 on 1 b. *āsa*: pf. of *as be* (135, 2).

आसीत्तमसा गूळ्हमये तमः। आसीत्। तमसा। गूळ्हम्। अग्ने।
 तं सलिलं सर्वमा इदम्। अग्रकेतम्। सलिलम्। सर्वम्। आः।
 नाभ्वपिहितं यदासीत् इदम्।
 सन्महिनाजायतैकम् ॥ तुष्टेन। आभु। अपिहितम्। यत्।
 आसीत्।
 तपसः। तत्। महिना। अजायत्। एकम् ॥

3 *tāma āsīt tāmasā gūḥām āgre;* *Darkness was in the beginni*
apraketām salilām sārvam ā *hidden by darkness; indistinguish-*
idām. *able, this all was water. Th*
tuchyénābhū āpihitam yād āsīt, *which, coming into being, w*
tāpasas tām mahinājāyataikam. *covered with the void, that O,*
arose through the power of heat.

gūḥām: pp. of *guh* *hide* (69 c, cp. 3 b γ, p. 3 and 13). *ās*: 3. ipf. of *as* *be* (p. 142, 2 b); this form is also found twice (i. 85, 1. ' alternating with *āsīt*. *b* is a Jagatī intruding in a Triṣṭubh stanza (cp. p. 445, f. n. 7). *ābhū*: the meaning of this word is illustrated by *ā-babhūva* in 6 d and 7 a. *mahinā* = *mahimnā* (90, 2, p. 69).

४ कामस्तदग्रे समवर्तताधि कामः । तत् । अग्रे । सम् । अवर्तत
मनसो रेतः प्रथमं यदासीत् । अधि ।
सतो बन्धुमसति निरविन्दन् मनसः । रेतः । प्रथमम् । यत् । आसीत्
हृदि प्रतीष्या कवयो मनीषा ॥ सतः । बन्धुम् । असति । निः । अविन्दन्
हृदि । प्रतिष्य्य । कवयः । मनीषा ॥

4 *kāmas tād āgre sām avarta-* *Desire in the beginning came*
tādhi, *upon that, (desire) that was the*
mānaso rétaḥ prathamām yād *first seed of mind. Sages seeking*
āsīt. *in their hearts with wisdom found*
sató bāndhum ásati nír avindan *out the bond of the existent in the*
hr̥dī pratiṣyā kavāyo manīṣā. *non-existent.*

ādhi sām avartata: 3. s. ipf. *Ā.* of *vṛt* *turn*, with *sām* *come into being*; *ādhi* *upon* makes the verb transitive = *come upon, take possession of*. *tād* *that* = *tād ékam* in 2 c, the unevolved universe. * One of the two prps. here is placed after the vb. (cp. 191 f, and p. 468, 20 A a). *yād*: referring to *kāmas* is attracted in gender to the predicate n. *rétaḥ*. *satás*: they found the origin of the evolved world in the unevolved. *prati-ṣyā*: the gd. in *ya* has often a long final vowel (164, 1) which is always short in the Padapāṭha. *ma-*
nīṣā: inst. of f. in *ā* (p. 77).

५ तिर॒श्चीनो॑ वित॒तो र॒श्मिर॑ेषाम् तिर॒श्चीनः॑ । वि॒त॒तः । र॒श्मिः । ए॒षा
 अधः॑ स्वि॒दासी॑ऽदुपरि॑ स्वि॒दा अधः॑ । स्वि॒त् । आ॒सी॑ऽत् । उ॒परि॑ । स्वि॒
 सी॑ऽत् । आ॒सी॑ऽत् ।
 रेतो॒धा आ॑सन्महि॒मानं॑ आसन् रेतः॒ऽधाः । आ॑सन् । म॒हि॒मानः॑ । आ॑सन्
 स्व॒धा अ॒वस्ता॑त्य॒यतिः॑ प॒रस्ता॑त् ॥ स्व॒धा । अ॒वस्ता॑त् । प्र॒य॒यतिः॑ । प॒रस्ता॑त्

; tiraścīno vītato raśmīr eṣām : *Their cord was extended across*
 aśhāḥ svid āsīḥ, upāri svid *was there below or was there above*
 āsīḥ ? *There were impregnators, there were*
 retodhā āsan, mahimāna āsan ; *powers ; there was energy below*
 svadhā avastāt, prāyatiḥ parās- *there was impulse above.*
 tāt.

raśmīs : the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sage (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below cp. viii. 25. 18, pári yó raśmínā divó ántān mamé prthivyāḥ *with a cord has measured out the ends of heaven and earth* ; cp. also the expression sūtram vītatam (in AV. x. 8, 37) *the extended string with reference to the earth.* āsīt : accented because in an antithetical sentence (p. 468, 19 B β). The ī is prolated, and that syllable (an not ā, has the Udatta, as in the final syllable of a sentence in questions (Pāṇini viii. 2, 97) ; the second question upāri svid āsīḥ is quoted by Pāṇini (viii. 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatis and svadhā. In TS. iv. 3, 11, 1, mention is made of trāya mahinānaḥ connected with fertility. svadhā : this is one of the five examples of a N. f. in ā left uncontracted with a following vowel : it is probable that the editors of the Saṃhitā text treated these forms as ending in āḥ, while the Padapāṭha gives them without Visarjanīya, doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अ॒ज्ञा वे॒द् क इ॒ह प्र वो॑च॒त् कः । अ॒ज्ञा । वे॒द् । कः । इ॒ह । प्र । वो॑च॒त्
 कु॒त आ॒जा॒ता कु॒त इ॒यं वि॒ष्टिः । कु॒तः । आ॒जा॒ता । कु॒तः । इ॒यम् ।
 अ॒र्वा॒ग्दे॒वा अ॒स्य वि॒सर्ज॑ने॒ना- ऽ॒ष्टिः ।
 या को वे॒द् यत॑ आ॒ब॒भूव॑ ॥ अ॒र्वाक् । दे॒वाः । अ॒स्य । वि॒सर्ज॑ने॒न ।
 अथ॑ । कः । वे॒द् । यतः॑ । आ॒ब॒भूव॑ ॥

6 kó addhā veda? ká ihá prá Who knows truly? Who sh.
 vocat, here declare, whence it has be
 kúta ājātā, kúta iyám vīṣṭiḥ? produced, whence is this creation
 arvāg devā asyā visárjanena: By the creation of this (univers
 áthā kó veda yáta ābabhūva? the gods (come) afterwards: w.
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too man
 (p. 441, 4 a). arvāk: the sense is that the gods, being part of th
 creation, are later than the period preceding the creation, and there
 fore can know nothing of the origin of the universe. áthā: wit
 metrically lengthened final vowel (p. 440, 4; cp. 179, 1).

७ इ॒यं वि॒ष्टिर्य॑त॑ आ॒ब॒भूव॑ इ॒यम् । वि॒ष्टिः । यतः॑ । आ॒ब॒भूव॑ ।
 यदि॑ वा द॒धे यदि॑ वा॒ न । यदि॑ । वा॒ । द॒धे । यदि॑ । वा॒ । न ।
 यो अ॒स्यार्ध॑क्षः पर॒मे व्यो॑मन् यः । अ॒स्य । अ॒र्धिऽअ॒क्षः । पर॒मे । वि॒
 सो अ॒ङ्ग वे॒द् यदि॑ वा॒ न वे॒द् ॥ ऽअ्यो॑मन् ।
 सः । अ॒ङ्ग । वे॒द् । यदि॑ । वा॒ । न । वे॒द् ।

7 iyám vīṣṭir yáta ābabhūva; Whence this creation has arisen,
 yádi vā dadhé yádi vā ná: whether he founded it or did not.
 yó asyārdhyakṣaḥ paramé vyo- he who in the highest heaven is its
 man surveyor, he only knows, or else he
 só aṅgá veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is
 defective by two syllables (p. 440, 4 a): possibly a metrical pause
 expressive of doubt may have been intended. vyòman: loc. (90, 2).
 véda: the accent is due to the formal influence of vádi (p. 236, 2 a).

YAMĀ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x. 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuṇa, Bṛhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Aṅgirasas, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to see himself at the sacrifice. He is invoked to lead his worshippers to the gods and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādabāṇa) is spoken of as parallel to the bond of Varuṇa. The owl (ūlūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed, broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and warn them about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, and the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x. 135. Metre: Anuṣṭubh.

१ यस्मिन्वृद्धे सुपत्न्यांशे	यस्मिन् । वृद्धे । सुऽपत्न्यांशे ।
देवैः संपिबन्ते यमः ।	देवैः । सस्ऽपिबन्ते । यमः ।
अन्वा नो विस्पतिः पिता	अन्वा । नः । विस्पतिः । पिता ।
पुराणाँ अनु वेनति ॥	पुराणान् । अनु । वेनति ॥

- 1 yásmin vṛkṣé supalāśé *Beside the fair-leaved tree under*
 deváih sampíbate Yamáh, *which Yama drinks together with*
 átrā no viśpátīḥ pitā *the gods, there our father, master*
 purāṇāñ ánu venati. *of the house, seeks the friendship of*
 the men of old.

yásmin: the loc. is often used in the sense of *beside, near* (cp. 203, 2). sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i.e. *of me* and the other members of the family. pitā: *my deceased father*. purāṇān: *ancient ancestors*; Sandhi, 39. ánu venati: *that is, associates with them*.

- २ पुराणौ अनुवेनन्तं पुराणान् । अनुवेनन्तम् ।
 चरन्तं पापयामुया । चरन्तम् । पापया । अमुया ।
 असूयन्नर्थचाकशं असूयन् । अभि । अचाकशम् ।
 तस्मा असुहयं पुनः ॥ तस्मै । असुहयम् । पुनरिति ॥
- 2 purāṇāñ anuvénantam, *Him seeking the friendship of*
 cárantam pāpáyāmuyā, *the men of old, faring in this evil*
 asūyānn abhy acākaśam : *way, I looked upon displeased : for*
 tasmā asprhayam púnaḥ. *him I longed again.*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyā: inst. s. f. of the prn. ayām used adverbially with shift of accent (p. 109); with this is combined the inst. s. f. of the adj. pāpā similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyān: *being displeased*, that is, with him, opposed to asprhayam, *I longed for him*, that is, to see him again. acākaśam: ipf. int. of kās, with shortening of the radical vowel (174).

- ३ यं कुमारं नवं रथम् यम् । कुमारम् । नवम् । रथम् ।
 अचक्रं मनसाकणोः । अचक्रम् । मनसा । अकणोः ।
 एकैषं विश्वतः प्राञ्चम् एकैऽईषम् । विश्वतः । प्राञ्चम्
 अपञ्चन्नधि तिष्ठसि ॥ अपञ्चन् । अधि । तिष्ठसि ॥

3 yām, kumāra, nāvaṃ rātham	<i>The new car, O boy, the wheelless,</i>
acakrām mānasākṛṇoḥ,	<i>which thou didst make in mind,</i>
ékeṣaṃ viśvātaḥ prāñcam,	<i>which has one pole, but faces in all</i>
āpaśyann ādhi tiṣṭhasi.	<i>directions, thou ascendest seeing</i>
	<i>it not.</i>

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world. *aca-* *kram* : perhaps because the dead are wafted to Yama by Agni. *éka* and *viśvātas* are opposed : though it has but one pole, it has a front on every side. *āpaśyan* : because dead.

॥ यं कुमारं प्रावर्तयो	यम् । कुमारम् । प्र । अवर्तयः ।
रथं विप्रेभ्यस्परि ।	रथम् । विप्रेभ्यः । परि ।
तं सामानु प्रावर्तत	तम् । सामम् । अनु । प्र । अवर्तत ।
समितो नान्याहितम् ॥	सम् । इतः । नावि । आह्वितम् ॥

1 yām, kumāra, prāvartayo	<i>The car, O boy, that thou didst set</i>
rātham viprebhas pari,	<i>rolling forth away from the priests,</i>
tām sāmānu prāvartata,	<i>after that there rolled forth a chant</i>
sām ito nāvi āhitam.	<i>placed from here upon a ship.</i>

The departure of the dead is followed by a funeral chant. *prā-* *āvartayas* : 2. s. ipf. cs. of *vṛt* *turn* ; accent, p. 464, 17, 1 ; p. 469, β ; analysed by the *Padapāṭha*, as *prā āvartayas* ; cp. note on viii. 48, 2 a. *ānu prā avartata* : 3. s. ipf. A. of *vṛt* : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. *viprebhas* : the priests officiating at the funeral ; abl. governed by *pāri* (176, 1 a) ; Sandhi, 48, 2 a. *sām ā-hitam* : accent, p. 462, 13 b. *nāvi* : the funeral chant is placed on a boat as a vehicle to convey it from here (*itās*) to the other world.

कः कुमारमजयद्	कः । कुमारम् । अजयत् ।
रथं को निर्वर्तयत् ।	रथम् । कः । निः । अवर्तयत् ।
कः स्वित्त्तद्ब नो ब्रूयाद्	कः । स्वित् । तत् । अद्ब । नः । ब्रूयात् ।
अनुदेयी यथामवत् ॥	अनुदेयी । यथा । अवत् ॥

5 káḥ kumārām ajanayad ?	Who generated the boy ?
rātham kó nír avartayat ?	Who rolled out his car ?
káḥ svit tād adyá no brūyād,	Who could tell us this to-day, how his
anudéyī yáthābhavat ?	equipment (?) was ?

These questions seem to be asked by Yama on the deceased boy's arrival: Who was his father? Who performed his funeral? With what equipment was he provided for the journey? nír avartayat: cp. yām prāvartayo rátham in 4 a b. anudéyī: this word occurs only in this and the following verse; it is a f. of anu-déya, which occurs in the sense of *to be handed over*; the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी	यथा । अमवत् । अनुदेयी ।
ततो अग्रमजायत ।	ततः । अग्रम् । अजायत ।
पुरस्ताद्बुध्न आततः	पुरस्तात् । बुध्नः । आततः ।
पश्चान्निरयणं कृतम् ॥	पश्चात् । निः । अयनम् । कृतम् ॥

6 yáthābhavad anudéyī,	As the equipment was, so the top
tátō ágram ajāyata;	arose; in front the bottom ex-
purástād budhná átataḥ;	tended; behind the exit was made.
paścān nirāyaṇam kṛtām.	

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátaḥ, ágram and budhnás, purástād and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is: in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

इदं यमस्य सादनं	इदम् । यमस्य । सादनम् ।
देवमानं यदुच्यते ।	देवमानम् । यत् । उच्यते ।

इयमस्व धम्यते नाळीर्
अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्व । धम्यते । नाळीः ।
अयम् । गीःभिः । परिऽकृतः ॥

7 idám Yamásya sádanam
devamānām yád ucyáte.
iyám asya dhamyate nālīr.
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown. He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sádanam*: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening; *sádanam* occurs about a dozen times in the RV., beside the much commoner *sádanam*. *nālīs*: with *s* in the nom. (100, I a). There is one syllable too many in *c* (cp. p. 428, 2 a). *ayám*: Yama. *páriṣkṛtas*: note that the Pada text removes the unoriginal *s* (p. 145, f. n. 1; cp. note on x. 127, 3 a). *gīrbhīs*: dec. 82; accent, p. 458, c 1.

VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Parjanya*, while *Vāyu* is often similarly linked with Indra as *Indra-Vāyū*. *Vāta* is the breath of the gods. Like Rudra he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: *Triṣṭubh*.

१ वातस्व नु महिमानं रथस्व
वृजनेति स्तनयन्नस्व घोषः ।
दिविऽसृग्यात्वरुणानि कृण्वन्
उतो एति पृथिव्या रेणुमस्वन् ॥

वातस्व । नु । महिमानम् । रथस्व ।
वृजन् । एति । स्तनयन् । अस्व । घोषः ।
दिविऽसृक् । अति । अरुणानि । कृण्वन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्वन् ॥

- 1 Vātasya nú mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujān eti, stanāyann asya goes shattering, thundering. Touch-
 ghóṣaḥ. ing the sky it goes producing ruddy
 divispṛg yāti aruṇāni kṛvān; hues ; and it also goes along the
 utó eti pṛthivyā reṇúm ásyān. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being *prá vocam* according to the first verse of i. 32, *Índrasya nú víryāni prá vocam*, and of i. 154 *Viṣṇor nú kaṁ víryāni prá vocam*. *ruján* : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (i. 23, 11). *stanāyan* : used predicatively like a finite vb. (207) or *eti* may be supplied. *aruṇāni* : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. *asya* : accent, p. 452. *utó* : 24. *pṛthivyā* : inst. expressing motion *over* (199, 4).

- २ सं प्रेरते अनु वातस्य विष्ठा सम । प्र । ईरते । अनु । वातस्य । विऽस्थाः ।
 ऐनं गच्छन्ति समनं न योषाः । आ । एनम् । गच्छन्ति । समनम् । न ।
 तामिः सयुक्तरथं देव ईयते योषाः ।
 ऽस्य विश्वस्य सुवर्नस्य राजा ॥ तामिः । सयुक् । सऽरथम् । देवः ।
 ईयते ।
 अस्य । विश्वस्य । सुवर्नस्य । राजा ॥

- 2 sám prérate ánu Vātasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sámanam ná together after him : they go to him
 yóṣāḥ. as women to a festival. The god,
 tābhiḥ sayúk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sám prá irate : 3. pl. pr. *Ā.* of *ir*; p. 468, 20 a. *viṣṭhās* : though the derivation is *vi-stha* (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which

pared, the sense being: the rains follow the storm wind (*apām sákhā* in 3 c), and accompany him on his course. *sarátham*: an adv. based on the cognate acc. (197, 4). *iyate*: from *i go* according to the fourth class, from which the pr. forms *iyase*, *iyate*, *iyante*, and the pt. *īyamāna* occur; c is a Jagati Pāda.

३ अन्तरिक्षे पथिभिरोद्यमानो अन्तरिक्षे । पथिऽभिः । ईद्यमानः ।
 न नि विशते कतमच्चनाहः । न । नि । विशति । कतमत । चन । अह-
 अपां सखां प्रथमजा चृतावा रिति ।
 क्व स्विज्जातः कुत आ बभूव ॥ अपाम् । सखा । प्रथमऽजाः । चृतऽवा ।
 क्व । स्वित् । जातः । कुतः । आ । बभूव ॥

३ *antārikṣe pathibhir īyamāno, Going along his paths in the air*
nā ní viśate katamāc canāhaḥ. he rests not any day. The friend
apām sákhā prathamajāḥ ṛtāvā, of waters, the first-born, the holy,
kva svij jātāḥ, kuta ā babhūva? where pray being born, whence
has he arisen?

pathibhis: inst. in local sense (199, 4). *īyamānas*: see note on 2 c. *āhas*: acc. of duration of time (197, 2); cp. also 4 b and the *Padapāṭha*. *apām sákhā*: as accompanied by rain (cp. note on 2 a). *prathama-jās*: 97, 2. *ṛtāvā*: 15 c. *kvā*: = *kūa* (p. 448). *jātās*: as a finite verb (208); cp. x. 129, 6 b. *kūta ā babhūva* = what is his origin (cp. x. 129, 6 d); on the use of the pf. cp. 213 A a.

४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।
 यथावशं चरति देव एषः । यथाऽवशम् । चरति । देवः । एषः ।
 घोषा इदं सृष्ट्विरे न रूपं घोषाः । इत् । अस् । सृष्ट्विरे । न ।
 तस्मै वाताय हविषा विधेम ॥ रूपम् ।
 तस्मै । वाताय । हविषा । विधेम ॥

४ *ātmā ā-ānām, bhūvanasya Breath of the gods, germ of the*
rati devā eṣāḥ. world, this god fares according to
his will. His sounds are heard.

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya haviṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. A. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. drśyate is here easily supplied. vidhema: with dat. (200 Af).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order.

ABBREVIATIONS

a. = adjective. A. = accusative. Ā = Ātmanepada, middle voice. A.A. = Aitareya Āraṇyaka. ab. = ablative. acc. = accusative. act. = active. adv. = adverb, adverbial. ao. = aorist. Arm. = Armenian. Av. = Avesta, Avestic. Bv. = Bahuvrīhi compound. cd. = compound. cj. = conjunction. cog. = cognate. corr. = correlative. cpv. = comparative. cs. = causative. D. = dative. dat. = dative. dec. = declension. dem. = demonstrative. den. = denominative. der. = derivative. Dv. = Dvandva compound. ds. = desiderative. du. = dual. emph. = emphatic, emphasizing. enc. = enclitic. Eng. = English. f. = feminine. ft. = future. G. = genitive. gd. = gerund. gdv. = gerundive. gen. = genitive. Gk. = Greek. Go. = Gothic. gov. = governing compound. I. = instrumental. ij. = interjection. ind. = indicative. indec. = indeclinable. inf. = infinitive. inj. = injunctive. inst. = instrumental. int. = intensive. inter. = interrogative. ipf. = imperfect. ipv. = imperative. irr. = irregular. itv. = iterative. K. = Karmadhāraya compound. m. = masculine. mid. = middle. L. = locative. Lat. = Latin. lc. = locative. Lith. = Lithuanian. N. = nominative. n. = neuter. neg. = negative. nm. = numeral. nom. = nominative. OG. = Old German. OI. = Old Irish. OP. = Old Persian. op. = optative. ord. = ordinal. OS. = Old Saxon. OSl. = Old Slavonic. P. = Parasmaipada, active voice. pcl. = particle. pf. = perfect. pl. = plural. poss. = possessive. pp. = past passive participle. ppf. = pluperfect. pr. = present. prn. = pronoun. proh. = prohibitive. prp. = preposition. prs. = person, personal. ps. = passive. pt. = participle. red. = reduplicated. ref. = reflexive. rel. = relative. rt. = root. s. = singular. sb. = subjunctive. sec. = secondary. sf. = suffix. Slav. = Slavonic. spv. = superlative. syn. = syntactical. Tp. = Tatpuruṣa compound. V. = vocative. vb. = verb, verbal. voc. = vocative. YV. = Yajurveda.

a, prn. root *that* in ā-tas, ā-tra, ā-tha, a-smāi, a-syā.
amś attain, v. āśnōti, āśnuté: see aś.
āph-as, n. distress, trouble, ii. 33, 2. 3;
iii. 59, 2: vii. 71. 5.

ak-tū, m. ointment; beam of light; (clear) night, x. 14, 9 [añj anoint].
akṣ-ā, m. die for playing, pl. dice, x. 84, 2. 4. 6. 7. 13 [perhaps *akṣ*]

akṣ-ān, n. *eye* (weak stem of ākṣi), x. 127, 1.
 ā-ksiya-māna, pr. pt. ps. *unfailing*, i. 154, 4 [2. k; i *destroy*].
 akḥkhalī-kṣṭyā, gd. *having made a croak*, vii. 103, 3.
 Ag-ni, m. *fire*, ii. 12, 3; iii. 59, 5; viii. 43, 6; x. 34, 11; *god of fire, Agni*, i. 1-7, 9; 35, 1; ii. 35, 15; v. 11, 1-6; vii. 49, 4; x. 15, 9, 12; 90, 13 [Lat. *ig-ni-s*, Slav. *og-ni*].
 agni-dagdha, Tp. cd. *burnt with fire*, x. 15, 14 [pp. of dah *burn*].
 agni-dūta, a. (Bv.) *having Agni as a messenger*, x. 14, 13.
 agni-svāttā, cd. Tp. *consumed by fire*, x. 15, 11 [pp. of svād *taste well*].
 āg-ra, n. *front; beginning; top*, x. 135, 6; lc. *āgre in the beginning*, x. 129, 3, 4.
 āgra-tās, adv. *in the beginning*, x. 90, 7.
 āghn-yā, f. *cow*, v. 83, 8 [gdv. *not to be slain, from han* *slay*].
 āṅkuś-in, a. *having a hook, hooked, attractive*, x. 34, 7 [āṅkuśā *hook*].
 1. āṅg-a, n. *limb*, ii. 33, 9.
 2. āṅgā, emphatic pcl. *just, only*, i. 1, 6; x. 129, 7 [180].
 āṅgāra, m. *coal*, x. 34, 9.
 Āṅgira, m. *name of an ancient seer*, iv. 51, 4.
 Āṅgiras, m. pl. *name of a group of ancestors*, v. 11, 6; x. 14, 3, 4, 5, 6; s., as an epithet of Agni, i. 1, 6; v. 11, 6 [Gk. ἄγγελος *'messenger'*].
 ac bend, I. P. ācati. ād-, *draw up*, v. 83, 8.
 a-cakrā, a. (Bv.) *wheelless*, x. 135, 3.
 ā-cit, a. (K.) *unthinking, thoughtless*, vii. 86, 7.
 a-cit-e, dat. inf. *not to know*, vii. 61, 5.
 ā-citti, f. (K.) *thoughtlessness*, vii. 86, 6.
 a-citrā, n. *darkness, obscurity*, iv. 51, 3.
 ā-cyuta, pp. (K.) *not overthrown, unshakable*, i. 85, 4.
 acyuta-cyūt, a. (Tp.) *moving the immovable*, ii. 12, 9.
 ācha, prp. with acc., *unto*, viii. 48, 6.
 āj drive, I. P. ājati [Lat. *ago* *'lead'*, *'drive'*, Gk. ἄγω, *'lead'*].
 ā- drive up, vi. 54, 10.
 ād- drive out, ii. 12, 3; iv. 50, 5.
 ājā-māyu, a. (Bv.) *bleating like a goat*, vii. 103, 6, 10 [māyū, m. *bleat*].
 ā-jāra, a. (K.) *unaging*, i. 160, 4 [jā-

ā-jasra, a. (K.) *eternal*, ii. 35, 8 [unfailing: *jas* *be exhausted*].
 ajāvi, m. pl. Dv. cd. *goats and sheep*, x. 90, 10 [ajā + āvi].
 a-jur-yā, a. *unaging*, iv. 51, 6 [jur *waste away*].
 añj, VII. P. anākti *anoint*; Ā. anktā *anoint oneself*, viii. 29, 1.
 añjas-ā, adv. *straightway*, vi. 54, 1 [inst. of añjas *ointment*: = *with gliding motion*].
 añj-i, n. *ornament*, i. 85, 3; viii. 29, 1 [añj *anoint*].
 ā-tas, adv. *hence*, x. 14, 9; = *ab. from that*, iv. 50, 3; *than that*, x. 90, 3.
 ati-rātrā, a. (celebrated) *overnight*, vii. 103, 7 [rātri *night*].
 ātka, m. *robe*, ii. 35, 14.
 āty-etavāi, dat. inf. *to pass over*, v. 83, 10 [āti + i *go beyond*].
 ā-tra, adv. *here*, i. 154, 6; ii. 35, 6.
 ā-trā, adv. *then*, vii. 103, 2; *there*, x. 135, 1.
 Ātri, m. *an ancient sage*, vii. 71, 5.
 ā-tha, adv. *then*; *so*, vi. 54, 7.
 Athar-van, m. pl. *name of a group of ancient priests*, x. 14, 6.
 ā-thā, adv. *then*, viii. 43, 6; x. 14, 10; 15, 4, 11; 129, 6; *so*, x. 127, 6.
 ātho, adv. *and also*, x. 90, 5 [ātha + u].
 ad, eat, II. P. ātti, ii. 35, 7; x. 15, 8, 11, 12 [Lat. *edo*, Gk. *έδω*, Eng. *eat*].
 ā-dabdhā, pp. (K.) *uninjured*, iv. 50, 2 [dabh *harm*].
 Ā-diti, f. *name of a goddess*, viii. 48, 2 [unbinding, *freedom*, from 3. dā *bind*].
 ad-dhā, adv. *truly*, x. 129, 6 [in *this manner*: a-d *this* + dhā].
 a-dyā, adv. *to-day*, i. 35, 11; iv. 51, 3-4; x. 14, 12; 127, 4; 135, 5; *now*, x. 15, 2 [perhaps = a-dyavi *on this day*].
 ā-dri, m. *rock*, i. 85, 5 [not *splitting*: dr *pierce*].
 ādri-dugdha, Tp. cd. *pressed out with stones*, iv. 50, 3 [pp. of duh *milk*].
 ādha-ra, a. *lower*, ii. 12, 4.
 adhās, adv. *below*, x. 129, 5.
 ādhi, prp. with lc., *upon*, i. 85, 7; v. 83, 9; vii. 103, 5; with *ab. from*, x. 90, 5.
 ādhy-akṣa, m. *eye-witness; surveyor*, x. 129, 7 [having *one's eye upon*].
 adhvarā, m. *sacrifice*, i. 1, 4, 8; iv.

- adhvar-yú, m. officiating priest, vii. 103, 8.
a-dhvasmán, a. (Bv.) undimmed, ii. 35, 14 [having no darkening].
an breathe, II. P. ánti, x. 129, 2 [Go. an-an 'breathe'].
án-agni-dagdhā, pp. (K.) not burned with fire, x. 15, 14.
án-abhi-mlāta-varṇa, a. (Bv.) having an unfaded colour, ii. 35, 13.
á-naṣṭa-vedas, a. (Bv.) whose property is never lost, vi. 54, 8.
an-amivā, a. (Bv.) diseaseless, iii. 59, 3; n. health, x. 14, 11 [ámivā disease].
án-āgas, a. (Bv.) sinless, v. 83, 2; vii. 86, 7 [āgas sin; Gk. ἀν-αγής 'innocent'].
an-idhmā, a. (Bv.) having no fuel, ii. 85, 4.
á-nimis-am, (acc.) adv. unwinkingly, vii. 61, 8 [ni-mis, f. wink].
á-nimis-ā, (inst.) adv. with unwinking eye, iii. 59, 1 [ni-mis, f. wink].
án-nivisamāna, pr. pt. A. unresting, vii. 49, 1 [ni + vis go to rest].
án-irā, f. (K.) languor, ailment, vii. 71, 2; viii. 48, 4 [irā, f. refreshment].
án-ika, n. face, ii. 35, 11 [an breathe].
ánu, prp. with acc., along, x. 14, 1. 8; among, x. 14, 12.
anu-kāmām, (acc.) adv. according to desire, viii. 48, 8.
anu-déyi, f. equipment (?), x. 135, 5. 6 [f. gdv. of anu-dā to be handed over].
anu-paspaśāná, pf. pt. A. having spied out, x. 14, 1 [spas spy].
anu-madyā-māna, pr. pt. ps. being greeted with gladness, vii. 63, 3.
anu-rénant, pr. pt. seeking the friendship of (acc.), x. 135, 2.
ánu-vrata, a. devoted, x. 34, 2 [acting according to the will (vrata) of another].
án-rta, n. (K.) falsehood, ii. 35, 6; vii. 61, 5; misdeed, wrong, 86, 6 [rtā right].
an-enás, a. (Bv.) guiltless, vii. 86, 4 [énas guilt].
ánta, m. end, iv. 50, 1; edge, proximity: loc. ante near, x. 34, 16.
ántár, prp. with loc., within, i. 35, 9; ii. 12, 8; 35, 7; iv. 51, 3; vii. 71, 5; 86, 2 (= in communion with); viii. 48, 2; among, viii. 29, 2. 3 [Lat. inter].
antári-ksa, n. air, atmosphere, i. 35, 7.
[*situated between heaven and earth: kṣa = 1. kṣi dwell*].
ánti-tas, adv. from near, iii. 59, 2 [ánti in front, near].
ándh-as, n. Soma plant; juice, i. 35, 6 [Gk. ἀνθ-ος 'blossom'].
án-na, n. food, ii. 35, 5. 7. 10. 11. 14; pl. 12; x. 90, 2 [pp. of ad eat].
anyá, prn. a. other, ii. 35, 3. 8. 13; x. 34, 4. 10. 11. 14; 129, 2; with ab. = than, ii. 33, 11; anyó-anyá one-another, vii. 103, 3. 4. 5; anyé-anyé, anyāh-anyāh some-others. x. 14, 3; ii. 35, 3 [cp. Lat. aliu-s, Gk. ἄλλο-s 'other'].
áp, f. water, pl. N. ápas, ii. 35, 3. 4; vii. 49, 1. 2. 3. 4; 103, 2; A. apás, v. 83, 6; inst. adbhīs, x. 14, 9; G. apām, i. 85, 9; ii. 12. 7; 35, 1. 2. 3. 7. 9. 11. 13. 14; vii. 103, 4; x. 163, 3; L. apsu, ii. 35, 4. 5. 7. 8; vii. 103, 5 [Av. ap 'water'].
apa-dhā, f. unclosing, ii. 12, 3.
ápa-bhartavāi, dat. inf. to take away, x. 14, 2 [bhr bear].
apa-bhartṛ, m. remover, ii. 33, 7 [bhr bear].
á-paśyant, pr. pt. (K.) not seeing, x. 135, 3.
ápas, n. work, i. 85, 9 [Lat. opus 'work'].
apás, a. active, i. 160, 4.
apás-tama, spv. a. most active, i. 160, 4.
Apām nápat, m. son of waters, name of a god, ii. 33, 13; 35, 1. 3. 7. 9.
ápi-hita, pp. covered, x. 129, 3 [dhā put].
apic-yā, a. secret, ii. 35, 11 [apic contraction of a presupposed api-añ].
a-praketā, a. (Bv.) indistinguishable, x. 129, 3 [praketā perception].
á-pratita, pp. (K.) irresistible, iv. 50, 9 [prati + pp. of i go].
a-pramrsyā, gdv. not to be forgotten, ii. 35, 6 [mrs touch].
á-budhya-māna, pr. pt. unawakening, iv. 51, 3 [budh wake].
abhi-kṣipánt, pr. pt. lashing, v. 83, 3.
abhi-tas, adv. on all sides, iv. 50, 3; with acc., around, vii. 103, 7.
abhimāt-in, m. adversary, i. 85, 3 [abhi-māti, f. hostility].
abhi-vrṣta, pp. rained upon, vii. 103, 4.
abhiṣṭi-dyumnā, a. (Bv.) splendid i help, iv. 51, 7 [dyumnā, n. splendour].
abhiṣṭi-śavvas, a. (Bv.) strong to help, iii. 50, 3 [śavvas = 1. śavvas dwell].

abhiiti, f. *attack*, ii. 33, 5 [abhi + iti].
 abhi-vṛta, pp. *adorned*, i. 35, 4 [I. vṛ cover].
 ā-bhṛ-a, a. *monstrous*; n. *force*, ii. 33, 10; *monster*, iv. 51, 9 [non-existent, monstrous: -bhū be].
 ā-manyā-māna, pr. pt. *ā*. *not thinking* = *unexpected*, ii. 12, 10 [man think].
 ā-martya, a. (K.) *immortal*, viii. 48, 12; i. ā, x. 127, 2.
 a-mitra, m. (K.) *enemy*, ii. 12, 8 [mitrā friend].
 āmita-varṇa, a. (Bv.) *of unchanged colour*, iv. 51, 9.
 āmi-vā, f. *disease*, i. 35, 9; ii. 33, 2; vii. 71, 2; viii. 48, 11 [am harm, 3. s. āmi-ti].
 amu-y-ā, inst. adv. *in this way*, so, x. 135, 2 [inst. f. of amū this used in the inflexion of ayām].
 ā-mūra, a. (K.) *wise*, vii. 61, 5 [not foolish: mūrā].
 a-mṛta, a. *immortal*; m. *immortal being*, i. 35, 2; vii. 63, 5; viii. 48, 3²; n. *what is immortal*, i. 35, 6; x. 90, 3; *immortality*, x. 129, 2 [not dead, mṛtā, pp. of mṛ die; cp. Gk. ἀμρτος 'immortal'].
 amṛta-tvā, n. *immortality*, x. 90, 2.
 āmbh-as, n. *water*, x. 129, 1.
 ā-vajvan, m. (K.) *non-sacrificer*, vii. 61, 4.
 a-y-ām, dem. prn. N. s. m. *this*, iii. 59, 4; vii. 86, 3, 8; viii. 48, 10; x. 34, 13 (= *here*); *he*, i. 160, 4; x. 135, 7.
 a-yās, a. *nimble*, i. 154, 6 [not exerting oneself: yās = yas heat oneself].
 a-rapās, a. (Bv.) *unscathed*, ii. 33, 6; x. 15, 4 [rāpas, n. *infirmity, injury*].
 āram-kṛta, pp. *well-prepared*, x. 14, 13 [made ready].
 ār-am, adv. *in readiness*; with kṛ do service to (dat.), vii. 86, 7.
 ā-rāti, f. *hostility*, ii. 35, 6; iv. 50, 11; viii. 48, 3; x. 34, 14 [non-giving, niggardliness, enmity].
 a-ri, m. *niggard, enemy*, gen. aryās, ii. 12, 4, 5; iv. 50, 11; viii. 48, 8 [having no wealth: ri = rai; 1. *indigent*; 2. *niggardly*].
 ā-riṣṭa, pp. (K.) *uninjured*, vi. 54, 7 [riṣ injure].
 ar-upā, a. f. *ruddy*, x. 15, 7; n. *ruddy hue*, x. 168, 1.
 ar-upā a. ruddy i. 35, 5. vii. 71, 1

a-reṇū, a. (Bv.) *dustless*, i. 35, 11 [reṇū m. *dust*].
 ark-ā, m. *song*, i. 85, 2; x. 15, 9 [arc sing].
 arc sing, *praise*, I. ārcati. sām-, *praise universally*, pf. ārcé, i. 160, 4.
 ārc-ant, pr. pt., *singing*, i. 85, 2; viii. 29, 10.
 arṇa-vā, a. *waving*, viii. 63, 2; m. *flood*, i. 85, 9.
 ār-tha, n. *goal*, vii. 63, 4 [what is gone for: r go].
 arth-in, a. *greedy*, x. 127, 5 [having an object, needy].
 ar-pāya, cs. of r go. úd- *raise up*, ii. 33, 4.
 aryā, a. *noble*, vii. 86, 7; x. 34, 13; m. *lord*, ii. 35, 2.
 Arya-mán, m. *name of one of the Adityas*, vii. 63, 6.
 ār-vant, m. *steed*, ii. 33, 1; vii. 54, 5 [speeding: r go].
 arvāk, adv. *hither*, x. 15, 4, 9; *afterwards*, x. 129, 6.
 arvāñc, a. *hitherward*, i. 35, 10; v. 33, 6.
 ārh-ant, pr. pt. *worthy*, ii. 33, 10³.
 av help, I. P. āvati, i. 85, 7; ii. 12, 14; 35, 15; iv. 50, 9, 11; vii. 49, 1-4; 61, 2; x. 15, 1, 5; *quicken*, v. 83, 4.
 ava-tā, m. *well*, i. 85, 10; iv. 50, 3 [áva down].
 a-vadyā, n. *blemish*, x. 14, 8 [gdv. not to be praised, blameworthy].
 avā-ni, f. *river*, v. 11, 5 [áva down].
 ava-pāsyant, pr. pt. *looking down on* (acc.), vii. 49, 3.
 ava-mā, spv. a. *lowest*; *nearest*, ii. 35, 12; *latest*, vii. 71, 3 [áva down].
 ava-yātī, m. *appeaser*, viii. 48, 2.
 āva-ra, cpv. a. *lower*, x. 15, 1; *nearer*, ii. 12, 8 [áva down].
 āv-as, n. *help*, i. 35, 1; 35, 11; ii. 12, 9; iii. 59, 6; x. 15, 4 [av help].
 āva-sāna, n. *resting place*, x. 14, 9 [un-binding, giving rest: āva + sā = si tie].
 avās-tāt, adv. *below*, x. 129, 5.
 avas-yū, a. *desiring help*, iv. 50, 9.
 a-vātā, a. (Bv.) *windless*, x. 129, 2 [vāta wind].
 av-i-tī, m. *helper*, ii. 12, 6.
 a-vīra, a. (Bv.) *sonless*, vii. 61, 4 [vīrā hero].
 a-vrkā, a. (K.) *friendly*, x. 15, 1 [not

- a-vyāthā, gdv. *immovable*, ii. 35, 5 [vyath waver].
- as reach, obtain, V. asnāti, asnuté, i. 1, 3; 85, 2; ii. 33, 2. 6; iii. 59, 2; vii, 103, 9.
- abhi- attain to (acc.), i. 154, 5.
- ās-man, m. rock, ii. 12, 3 [Av. asman 'stone'; Gk. ἀσμων 'anvil'].
- ās-va, m. horse, ii. 12, 7; 35, 6; iv. 51, 5; v. 83, 3. 6; vii. 71, 3. 5; x. 34, 3. 11; 90, 10 [Lat. equus 'horse', Gk. ἵππος, OS. ēhu].
- ās-va-magha, a. (Bv.) *rich in horses*, vii. 71, 1 [maghā bounty].
- āsv-in, m. du. *horsemen*, name of the twin gods of dawn, vii. 71, 2. 3. 6.
- astāu, nm. *eight*, i. 35, 8.
- as be, IL P.: pr. 2. āsi, i. 1, 4; ii. 12, 15; 33, 3; 3. āsti, ii. 12, 5; 33, 7. 10; vii. 71, 4; 86, 6; x. 34, 14; pl. 1. smāsi, vi. 51, 9; viii. 48, 9; 3. sánti, i. 86, 12; x. 90, 16; ipv. āstu, v. 11, 5; vii. 86, 8²; x. 15, 2; sántu, vii. 63, 5; op. syāma, iii. 59, 3; iv. 50, 6; 51, 10. 11; viii. 48, 12. 13; ipf. 3. ās, x. 129, 3; āsīt, x. 34, 2; 90, 6. 12. 14; 129, 14. 2². 3². 4. 5²; āsan, x. 90, 15. 16; 129, 5²; pf. āsa, vii. 86, 4; x. 129, 2; āsur, iv. 51, 7.
- āpi- be or remain in (lc.); syāma, iii. 59, 4; x. 14, 6.
- pāri be around, celebrate, 2. pl. stha, vii. 103, 7.
- prā- be pre-eminent, ipv. astu, iii. 59, 2.
- ās-at, pr. pt. n. the non-existent, x. 129, 1. 4.
- a-saścat, a. (Bv.) *inexhaustible*, i. 160, 2 [having no second, saścat: sac follow].
- ās-ita, (pp.) a. black, iv. 51, 9.
- ā-sammrsta, pp. (K.) *uncleansed*, v. 11, 3 [mrj wipe].
- ās-u, m. life, x. 14, 12; 15, 1 [1. as exist].
- asu-tīp, a. (Tp.) *life-stealing*, x. 14, 12 [tīp delight in].
- ās-niti, f. *spirit-guidance*, x. 15, 14.
- āsu-ra, m. *divine spirit*, i. 35, 7. 10; v. 83, 6 [Av. ahura].
- asur-yā, n. *divine dominion*, ii. 35, 9; 35, 2.
- asūyāt, pr. pt. *displeased, resentful*, x. 135, 2.
- ās-ta, n. *home, abode*, x. 14, 8; 34, 10.
- asmā, prn. stem of 1. prs. pl.; A. asmābhyam to us, i. 85, 12; x. 14, 12; asmé to us, i. 160, 5; ii. 33, 12. Ab. asmād from us, ii. 33, 2; vii. 71, 1. 2; than us, ii. 33, 11; G. asmā kam of us, vi. 54, 6; L. asmé in or on us, ii. 35, 4; iv. 50, 10. 11; viii. 48, 10; asmāsu on us, iv. 51, 10.
- a-smīn, L. of prn. root a, in this, ii. 35, 14; iv. 50, 10; x. 14, 5.
- ā-smēra, a. (K.) *not smiling*, ii. 35, 4.
- a-smāi, D. of prn. root a, to him, ii. 35, 5. 12; for him, x. 14, 9; unaccented asmai to or for him, ii. 12, 5. 13; 35, 2. 10; vi. 54, 4; vii. 63, 5; x. 14, 9. 11.
- a-syā, G. of prn. root a, of this, ii. 33, 9; x. 129, 6; 168, 2; unaccented, asya his, of him, its, of it, i. 35, 7; 154, 5; 160, 3; ii. 12, 13; 35, 2. 6. 8. 11; iv. 50, 2; vi. 54, 3; vii. 86, 1; viii. 48, 12; x. 34, 4. 6; 90, 3². 4. 6. 12². 15; 129, 7; 135, 7; 168, 1.
- ās-yant, pr. pt. scattering, x. 168, 1 [aa throw].
- a-syāi, D. f. of prn. root a, to that, ii. 33, 5.
- ah say: pf. 3. pl. āhur, ii. 12, 5; v. 11, 6; vii. 86, 3; x. 34, 4.
- āha, emphasizing pel., indeed, i. 154, 6; v. 83, 3; vii. 103, 2.
- āhan, n. day, viii. 48, 7; x. 129, 2.
- ahām, prs. prn., I, viii. 86, 7; x. 15, 3; 34, 2. 3. 12.
- āhar, n. day, vii. 103, 7.
- āhas, n. day, x. 168, 3.
- a-hastā, a. (Bv.) *handless*, x. 34, 9.
- āh-i, m. *serpent*, ii. 12, 3. 11 [Av. āzi, Gk. ἔχis 'viper', Lat. angui-s].
- ā-hrīana, pr. pt. A. free from wrath [hr be angry].
- Ā, prp. with ab. from, ii. 35, 2; iv. 50, 3; 51, 10; with L., in, i. 85, 4; ii. 35, 7. 8; iii. 59, 3; viii. 48, 6.
- ā, pel. quite, very, ii. 12, 15; with D., viii. 48, 4.
- ā-gata, pp. come, vii. 103, 3. 9 [gam go].
- ā-gam-ītha, a. spv. coming most gladly, x. 15, 3.
- āg-as, n. sin, vii. 86, 4; x. 15, 6 [ep Gk. ἄγος 'guilt'].
- āc-ya, gdv. bending, x. 15, 6 [ā+ac bend].
- ā-jāta, pp. produced, x. 129, 6 [jan

āj-ya, n. *melted butter*, x. 90, 6 [ā-añj
anoñt].
āni, m. *axle-end*, i. 35, 6.
ā-tata, pp. *extended*, x. 135, 6 [tan
stretch].
ā-tasthivāms, red. pf. pt. *having mounted*,
ii. 12, 8 [ā + sthā stand].
āt-mān, m. *breath*, x. 163, 4 [Old Saxon
āthom 'breath'].
Ādityā, m. *son of Aditi*, iii. 59, 2. 3. 5.
āp obtain, V. P. āpnōti; pf. āpa, iv. 51,
7 [Lat. ap-iscor 'reach', ap-ere 'seize'].
ā-bhis, I. pl. f. of prn. root a, *with these*,
v. 83, 1.
ā-bhū, a. *coming into being*, x. 129, 3.
āmā, a. *raw, unbaked*, ii. 35, 6 [Gk. ἄμω-s
'raw'].
ā-yat-i, pr. pt. f. *coming*, x. 127, 1. 3
[ā + i go].
āyas-ā, a. f. f. *made of iron*, viii. 29, 3
[āyas iron].
āy-ū, a. *active*; m. *living being, mortal*,
iii. 59, 9 [i go].
ā-yudh-a, n. *weapon*, viii. 29, 5 [ā + yudh
fight].
āy-us, n. *span of life*, vii. 103, 10; viii.
48, 4. 7. 10. 11; x. 14, 14 [activity :
i go].
āranyā, a. *belonging to the forest*, x. 90, 8
[āranya].
ā-rōhant, pr. pt. *scaling*, ii. 12, 12 [ruh
mount].
āvis, adv. *in view*, with kr, *make mani-
fest*, v. 83, 8.
ās-ū, a. *swift*, vii. 71, 5 [Gk. ἄσω-s].
ēsu-hēman, a. (Bv.), *of swift impulse*,
ii. 35, 1.
ā-sām, gen. pl. f. of the prn. root a, *of
them*, iv. 51, 6.
ās-ina, irr. pr. pt. ā., *sitting*, x. 15, 7
[ās sit].
ā-hita, pp. *placed in (lc.)*, viii. 29, 4; x.
14, 16; with sām *placed upon (lc.)*,
x. 135, 4 [dhā put].
ā-huta, pp. *to whom offering is made*, v.
11, 3.
I go, II. P. ēmi, x. 34, 5; ēti, iv. 50, 8;
x. 34, 6; 163, 12; yānti, vii. 49, 1;
approach (acc.), viii. 48, 10; āyan, pr.
sb. pass, vii. 61, 4; attain, vii. 63, 4;
pf. iyūr, x. 15. 1. 2.
ānu- go after, vi. 54, 5; follow (acc.),
viii. 63. 5.

āpa- go away, x. 14, 9.
abhi- come upon, ipf. āyan, vii. 103, 2.
āva- appease: op. iyām, vii. 86, 4.
ā- come, ii. 33, 1; v. 83, 6; go to, x.
14, 8.
ūpa ā- come to (acc.), i. 1, 7.
ūd- rise, vii. 61, 1; 63, 1-4; ipf. ait,
x. 90, 4.
ūpa- approach, vii. 86, 3; 103, 3; x.
14, 10; 34, 10; flow to, ii. 35, 3.
pārā- pass away, pf. iyūr, x. 14, 2. 7.
pāri- surround, ii. 35. 4. 9.
prā- go forth, i. 154, 3; x. 14, 7.
ānu prā- go forth after, vi. 54, 6.
vi- disperse, x. 14, 9.
sām- flow together, ii. 35, 3; unite, vii.
103, 2.
ichā-māna, pr. pt. ā. *desiring*, x. 34, 10
[is wish].
i-tās, adv. *from here*, x. 135, 4.
i-ti, pcl. *thus*, ii. 12, 52; vi. 54, 1. 2; x.
34, 6 [180].
it-thā, adv. *thus*, ii. 35, 11; truly, i. 154,
5 [id + thā; 180].
i-d, emphasizing pcl. *just, even*, i. 1, 4.
6; 85, 8; 154, 3; ii. 35, 8. 10; iv. 50,
7. 8; 51, 9; vii. 86, 3. 6; x. 14, 16;
34, 5. 7. 8. 13; 127, 3 [Lat. id:
180].
i-d-ām, dem. prn. n. *this*, i. 154, 3; ii.
12, 14; 33, 10; iv. 51, 1; v. 11, 5;
x. 14, 15; 15, 2; 90, 2; 129, 3; 135,
7; *this world*, v. 83, 9; = *here*, vi. 54,
1 [111].
i-dānim, adv. *now*, i. 35, 7.
idh *kindle*, VII. ā. inddhē.
sām- *kindle*, 3. pl. indhate, ii. 35, 11;
pf. idhiré, v. 11, 2.
idh-mā, m. *fuel*, x. 90, 6 [idh *kindle*].
ind-u, m. *drop, Soma*, viii. 48. 2. 4. 8.
12. 13. 15; pl. iv. 50, 10; viii. 48, 5.
Indra, m. *name of a god*, i. 85, 9; ii.
12, 1-15; iv. 50, 10. 11; v. 11, 2; vii.
49, 1; viii. 48, 2. 10; x. 15, 10; 90,
13.
indr-iyā, n. *might of Indra*, i. 85, 2
[Indra].
i-nv go, I. P. invati [secondary root
from i go according to class v.: i-nu].
sam- bring, i. 160, 5.
imā, dem. prn. stem, *this*, A. m. imām,
ii. 35, 2; x. 14, 4; 15, 6; N. m. pl.
imé, vi. 54, 2; viii. 48, 5; n. imā,
ii. 12, 3; x. 15, 4; imāni, vii. 61, 6;
m. 2. 1. 1. 1.

i-y-ām, dem. prn. f. *this*, v. 11, 5; vii. 61, 7; 71, 6²; x. 129, 6. 7 [111].
 irā, f. *nurture*, v. 83, 4.
 ir-ina, n. *dice-board*, x. 34, 1. 9.
 ir-ya, a. *watchful*, vi. 54, 8.
 i-va, enc. pcl. *like*, i. 1, 9; 85, 5. 8²; ii. 12, 4. 5; 33, 6; 35, 5. 13; iv. 51, 2; v. 11, 5; 83, 3; vii. 63, 1; 103, 5²; viii. 29, 8; 48, 4². 6. 7²; x. 34, 1. 3. 5. 8; 127, 7. 8 [180].
 iṣ-irā, a. *devoted*, viii. 48, 7.
 iṣṭā-vrata, a. (Bv.) *accordant with desired ordinances*, iii. 59, 9.
 iṣṭā-pūrtā, n. (Dv.) *sacrifice and good works*, x. 14, 8 [iṣ-ṭā, pp. du. of yaj sacrifice + pūrtā, pp. of pṛ fill, *bestowed*].
 i-hā, adv. *here*, i. 1, 2; 35, 1. 6; ii. 35, 13. 15; vi. 54, 9; vii. 49, 1. 2. 3. 4; x. 14, 5. 12; 15, 3. 5. 7. 11. 13²; 90, 4; 129, 6.
 iñā, f. *consecrated food*, iv. 50, 8.
 i go, IV. Ā. fyate, x. 168, 2; *approach*, imāhe, vi. 54, 8.
 antār- go *between* (acc.), i. 35, 9; 160, 1.
 iḥ-ānā, pf. pt. Ā. (of yaj), *sacrificer*, iv. 51, 7.
 iḍ *praise*, II. Ā., fīe, i. 1, 1.
 iḍ-ya, gdv. *praiseworthy*, i. 1, 2 [iḍ *praise*].
 im, enc. pcl. (acc. of prn. i), i. 85, 11; ii. 12, 5; 33, 13²; 35, 1; vii. 103, 3 [180].
 fya-māna, pr. pt. Ā. *going*, x. 168, 3 [i go].
 ir *stir*, set in motion, II. Ā. fīte.
 ānu sām prā- *speed on together after*, x. 168, 2.
 ūd- *arise*, x. 15, 1; v. 82, 3.
 prā-, cs. irāya, *utter forth*, ii. 33, 8.
 iś *be master of, overpower*, II. Ā. fīte, with gen., viii. 48, 14.
 iś-āna, pr. pt. Ā. *ruling over, disposing of* (gen.), vi. 54, 8; x. 90, 2; m. ruler, ii. 33, 9.
 iś *move*, I. fīati, -te, from (ab.), v. 83, 2.
 iḷ-itā, pp. *implored*, x. 15, 12 [iḍ *praise*].
 U, enc. pcl. *now, also*, i. 35, 6; 154, 4; ii. 33, 9; 35, 10. 15; iv. 51, 1. 2; v. 83, 10²; vi. 54, 3; vii. 61, 6; 63, 1. 2; 86, 3. 8; viii. 48, 3; x. 14, 2; 15, 6. 127. 82. 129. 12 [180].

uk-thā, n. *recitation*, iv. 51, 7 [va *speak*].
 1. ukṣ *sprinkle*, VI. ukṣāti, -te, x. 90, 7
 pra- *besprinkle*, x. 90, 7.
 2. ukṣ *grow*.
 ukṣ-itā, pp. *grown strong*, i. 85, 2 [2. uk = vakṣ *grow*].
 ug-rā, a. *mighty*, ii. 33, 9; x. 34, 8
fierce, terrible, ii. 33, 11; viii. 29, 5.
 uchānt, pr. pt. *shining*, iv. 51, 2 [1. va *shine*].
 u-tā, pcl. *and*, i. 85, 5; 154, 4; ii. 12, 5; 35, 11; iii. 59, 1; iv. 50, 9; v. 83, 2². 10; vi. 54, 6; vii. 63, 5; 86, 2
 viii. 48, 1. 5. 8. 14; x. 34, 2; 90, 2
 utā vā, vii. 49, 2²; = *and*, viii. 48, 1 [180].
 utō, pcl. *and also*, x. 168, 1 [utā + u].
 út-tara, cpv. a. *upper*, i. 154, 1 [ú *up*].
 út-sa, m. *spring*, i. 85, 11; 154, [ud *wet*].
 ud *wet*, VII. P. unātti, undānti [cf. Lat. und-a 'wave'].
 vi- *moisten, drench*, i. 85, 5; v. 83, 8.
 ud-ān, n. *water*, i. 85, 5 [Go. *wa* 'water'].
 udan-vānt, a. *water-laden*, v. 83, 7.
 úd-ita, pp. *risen*, vii. 63, 5 [i go].
 udumbalā, a. *bronze* (?), x. 14, 12.
 ud-vāt, f. *upward path*, i. 35, 3; *heigh* v. 83, 7; x. 127, 2 [úd *up* + sf. vat].
 upa-kṣiyānt, pr. pt. *abiding by* (acc.) iii. 59, 3 [kṣi *dwelt*].
 upa-mā, spv. a. *highest*, viii. 29, 9.
 upa-yānt, pr. pt. *approaching*, ii. 33, 1 [i go].
 úpa-ra, cpv. a. *later*, x. 15, 2 [Av. *upar* 'upper', Gk. *ὑπερ*-s 'pestle', La *s-uper*-s 'upper'].
 upāri, adv. *upward*, x. 34, 9; *above*, x. 129, 5 [Gk. *ὑπέρ*, *ὑμείρ* = *ὑπέρ*, La *s-uper*, Old High German *ub* 'over'].
 úpa-śrita, pp. *impressed on* (lc.), vi. 86, 8 [śri *resort*].
 upa-sādyā, gdv. *to be approached*, iii. 51, 5 [sād *sit*].
 upá-sṭha, m. *lap*, i. 35, 5. 6; vii. 63, 1 x. 15, 7.
 upa-hatnū, a. *slaying*, ii. 33, 11 [ha-tñ from han *slay*].
 úpa-hūta, pp. *invited*, x. 15, 5 [hū *call*].
 upārā, m. *offence*, vii. 86, 6 [upa + ar from a. *ar* = *ar* *offence*].

ubj *force*. VI. P., ubjāti.
 nir- *drive out*, i. 85, 9.
 ubhā, a. *both*, i. 35, 9; x. 14, 7 [ep. Lat. *am-bo*, Gk. *du-φω* 'both', Eng. *bo-th*].
 ubhā-ya, a. pl. *both*, ii. 12, 8.
 ubhayā-dat, a. *having teeth on both jaws*, x. 90, 10.
 ur-ū, a., f. urv-ī, *wide*, i. 85, 6, 7; 154, 2; vii. 61, 2; 86, 1; x. 127, 2 [Av. *ouru*, Gk. *εὐρύς*].
 uru-kramā, a. (Bv.) *wide-striding*, i. 154, 5 [krāma, m. *stride*].
 uru-gāyā, a. (Bv.) *wide-paced*, i. 154, 1, 3, 6; viii. 29, 7 [-gāya *gait* from gā go].
 uru-cākṣas, a. (Bv.) *far-seeing*, vii. 63, 4 [cākṣas, n. *sight*].
 uru-vyācas, a. (Bv.) *far-extending*, i. 160, 2 [vyācas, n. *extent*].
 uru-sāmsa, a. (Bv.) *far-famed*, viii. 48, 4 [sāmsa, m. *praise*].
 uru-syū, a. *freedom-giving*, viii. 48, 5 [from den. uru-sya *put in wide space, rescue*].
 urū-nasā, a. (Bv.) *broad-nosed*, x. 14, 12 [urū + nās *nose*].
 urviyā, adv. *widely*, ii. 35, 8 [inst. f. of urvī *wide*].
 urv-ī, f. *earth*, x. 14, 16 [urū *wide*].
 us-ānt, pr. pt. *eager*, vii. 103, 3; x. 15, 8² [vās *desire*].
 Us-ās, f. *Dawn*, ii. 12, 7; vii. 63, 3; 71, 1; x. 127, 3, 7; pl. iv. 51, 1-9; 11 [1. *vas shine*; cp. Gk. *ἥως* (for *aus-ōs*), Lat. *aur-or-a*].
 usrá-yāman, a. (Bv.) *faring at daybreak*, vii. 71, 4 [usrā *matutinal*, yāman, n. *course*].
 usr-iyā, f. *core*, iv. 50, 5 [f. of usr-īya *ruddy* from us-rā *red*].
 Ū, enc. pcl., ii. 35, 3; iv. 51, 2 [metrically lengthened for u].
 ū-tī, f. *help*, i. 35, 1; viii. 48, 15; x. 15, 4 [av *favour*].
 ūrū, m. du. *thigh*, x. 90, 11, 12.
 ūrj, f. *vigour, strength*, vii. 49, 4; x. 15, 7.
 ūrjāyant, den. pr. pt. *gathering strength*, ii. 35, 7.
 ūrdh-vā, a. *upright*, ii. 35, 9; *upward*, x. 90, 4 [Gk. *ὀρθός* for *ὀρθ-ός*; Lat. *ardu-s* 'lofty'].
 ūrdhvām, acc. adv. *upwards*, i. 85, 10.
 ūrmyā, f. *night*, x. 127, 6.
 ūr-vā, n. *receptacle*, ii. 35, 3; *fold, herd*, iv. 50, 2 [1. *vr cover*].

R go, V. P. rñōti, int. *ārti arise*, viii. 48, 8 [Gk. *ὀρ-vū-μ* 'stir up'].
 abhi- *penetrate to* (acc.), i. 35, 9.
 prá- *send forth*, III. *tyarti*, vii. 61, 2.
 řk-van, m. pl. name of a group of ancestors, x. 14, 3 [*singing from arc sing*].
 řk-vant, a. *singing, jubilant*, iv. 50, 5 [arc *sing*].
 řc, f. *stanza*, ii. 35, 12; *collection of hymns, Rgveda*, x. 90, 9 [arc *sing, praise*].
 řcās-e, dat. inf. with prá, *to praise*, vi. 61, 6 [arc *praise*].
 r-nā, n. *debt*, x. 127, 7.
 řnā-vān, a. *indebted*, x. 34, 10 [řnā *debt*].
 r-tā, n. *settled order*, i. 1, 8; iv. 51, 8; *truth*, x. 34, 12 [pp. of r go, *settled*].
 řtā-jāta-satya, a. *invariably true*, iv. 51, 7 [*true as produced by established order*].
 rta-jñā, a. *knowing right*, x. 15, 1.
 řta-yūj, a. *yoked in due time*, iv. 51, 5; vii. 71, 3.
 řta-spřś, a. *cherishing the rite*, iv. 50, 3.
 řtā-van, a. *holy*, ii. 35, 8; x. 168, 3; *pious*, vii. 61, 2; f. -vari *observing order*, i. 160, 1.
 r-tū, m. *season*, vii. 103, 9 [*fixed time* : from r go].
 ř-té, adv. prp. with ab., *without*, ii. 12, 9 [loc. of řtā].
 řtv-ij, m. *ministrant*, i. 1, 1 [řtū + ij = yaj *sacrificing in season*].
 řdūdāra, a. *compassionate*, ii. 33, 5; *wholesome*, viii. 48, 10.
 řdh thrice, V. P. řdhnōti.
 ānu- *bring forward*, op. 2. s. řdhyās, viii. 48, 2.
 řdhak, adv. *separately*, vii. 61, 3.
 řbh-ū, m. pl. name of three divine artificers, iv. 51, 6 [*skilful, from řabh take in hand*].
 řś-i, m. *seer*, i. 1, 2; iv. 50, 1; x. 14, 15; 90, 7.
 řś-tī, f. *spear*, i. 85, 4 [řś *thrust*].
 řś-vā, a. *high, lofty*, vii. 61, 3; 86, 1.
 řī-ka, nm. *one*, i. 35, 6; 154, 3, 4; vii. 103, 6⁴; viii. 29, 1-8, 10; x. 14, 16; 129, 2, 3 [prn. root e].
 eka-parā, a. *too high by one*, x. 34, 2.
 ēkeṣa, a. *having one pole*, x. 135, 3 [īśā + *pole* of a car].
 e-tā, dem. prn. stem, *this* : n. etād, iii. 59. R. *see m. etām this* : n. etā.

x. 34, 4; inst. eténa, v. 83, 6; n. pl. etā, x. 15, 14; m. pl. eté these, vii. 103, 9 [prn. root e + tá this].
 éta-śa, m. steed of the Sun, vii. 63, 2 [éta speeding, from i go].
 etā-vant, a. such, x. 90, 3 [prn. etā this + sf. vant].
 e-na, enc. prn. stem of 3. prs. he, she, it: acc. enam him, ii. 12, 5; iii. 59, 3; vii. 103, 2; x. 14, 11; 34, 4; 168, 2; acc. pl. enān them, vii. 103, 3; gen. du. enos of them two, vii. 103, 4 [prn. root e].
 én-as, n., ii. 12, 10; vii. 71, 4; 86, 3.
 enā, inst. by it, x. 14, 4; adv. thither, x. 14, 2 [inst. of prn. root a].
 e-bhis, l. pl. with them, x. 34, 5 [prn. root a].
 e-bhyas, D. pl. to them, x. 34, 8 [prn. root a].
 e-vā, pcl. thus, just, i. 1, 3; ii. 12, 1; iv. 51, 9; vi. 54, 1, 2; x. 90, 2 [prn. root e; cp. 180].
 e-vā (= evā), adv. thus, just, ii. 33, 15; iv. 50, 8 [prn. root e].
 e-śā, dem. prn.: N. s. m. eśāh this, x. 168, 4; he, ii. 12, 15; vii. 63, 3; viii. 29, 6; f. eśā this, x. 14, 2; she, x. 34, 2 [from prn. root e + sa].
 e-sām, G. pl. m. of them, i. 85, 3; vii. 103, 5², 6; x. 34, 5, 8; 129, 5 [prn. root a].
 Ók-as, n. abode, iv. 50, 8 [wonted place: uc be wont].
 ój-as, n. might, i. 85, 4, 10; 160, 5 [uj = vaj; cp. Lat. augus-tu-s 'mighty', 'august'].
 ojä-yāmāna, den. pr. pt. Ā. showing one's strength, ii. 12, 11 [ójas].
 ój-iyāms, cpv. a. mightier, ii. 33, 10.
 oṣa-dhī, f. plant, v. 83, 1, 4, 5, 10; vii. 61, 3 [āv(a)s-a nurture (av further) + dhī holding, from dhā hold].
 Kā, inter. prn. who? i. 35, 7; x. 129, 6; 135, 5³; G. kāsya, x. 129, 1; du. káu, x. 90, 11²; with cid: I. kēna cid by any, x. 15, 6; pl. N. kē cid some, viii. 103, 8.
 ka-kūḥ, f. peak, i. 35, 8.
 ka-tamā, inter. prn. which (of many)? i. 35, 7; iv. 51, 6; with canā any, x.

kati-dhā, adv. into how many parts? x. 90, 11 [kā-ti how many? Lat. quot].
 ka-dā, inter. adv. when? vii. 86, 2; with canā, ever, vi. 54, 9 [kā who?].
 kánikradat, int. pr. pt. bellowing, iv. 50, 5; v. 83, 1, 9 [krand roar].
 kán-iyāms, cpv. younger, vii. 86, 6 [cp. kan-yā, f. girl; Gk. kaupo-s 'new' for karpo-s].
 kam, pcl., i. 154, 1 [gladly: cp. p. 225, 2].
 kár-tave, dat. inf. of kṛ do, i. 85, 9.
 kalmalik-in, a. radiant, ii. 33, 8.
 kav-i, m. sage, v. 11, 3; vii. 86, 3; x. 129, 4 [Av. kavi 'king'].
 kavī-kratu, a. (Bv.) having the intelligence of a sage, i. 1, 5; v. 11, 4.
 kavī-tara, cpv. a. wiser, vii. 86, 7.
 kavi-śastā, pp. (Tp.) recited by the sages, x. 14, 4.
 kav-yā, a. wise, x. 15, 9; m. pl. name of a group of Fathers, x. 14, 3.
 kaśā, f. whip, v. 83, 8.
 kām-a, m. desire, i. 85, 11; x. 34, 6; 129, 4 [kam desire].
 kēś appear, int. cākaśīti.
 abhi- look upon, x. 135, 2.
 kitavā, m. gambler, x. 34, 3, 6, 7, 10, 11, 13.
 ki-m, inter. prn. what? vii. 86, 2, 4; viii. 48, 3²; x. 90, 11; 129, 1²; with canā anything, x. 129, 2 [Lat. qui-s, qui-d].
 kīla, adv. emphasizing preceding word, indeed, ii. 12, 15 [180].
 kir-i, m. singer, ii. 12, 6 [2. kṛ commemorate].
 ku-carā, a. wandering at will, i. 154, 2 [ku, inter. prn. root where? = anywhere + cara from car fare].
 ku-tās, inter. adv. whence? x. 129, 6²; 168, 3 [prn. root where?].
 ku-mārā, m. boy, x. 135, 3, 4, 5; = son, ii. 33, 12.
 kumārā-deśṇa, a. (Bv.) presenting gifts like boys, x. 34, 7 [deśṇā, n. gift from dā give].
 kul-yā, f. stream, v. 83, 8.
 kuv-id, inter. pcl. whether? ii. 35, 1, 2; iv. 51, 4 [ku + id: cp. p. 226].
 kú-ha, inter. adv. where? ii. 12, 5; x. 129, 1 [ku + sf. ha = dhā: cp. p. 212].
 kṛ make, V. kṛnóti, kṛnute, iv. 50, 9;

(voice), 8; pr. sb. 3. s. kṛṇvat, viii. 48, 3; 8. pl. kṛṇvan, iv. 51, 1; vii. 63, 4; 2. pl. ā. kṛṇūdhvam, x. 34, 14; ipv. kṛṇuhī, x. 135, 3; pf. cakr-mā, vii. 86, 5; x. 15, 4; cakrūr, vii. 63, 5; ā. cakrē, x. 90, 8; cakrāte, viii. 29, 9; cakriré, i. 85, 1. 2. 7. 10; ft. kariṣyāsi, i. 1, 6; root ao. ákar, ii. 12, 4; iii. 59, 9; v. 83, 10; ákran, x. 14, 9; 3. pl. ā. ákrata, vii. 103, 8; x. 34, 5; sb. káratī, ii. 35, 1; kára-ma, x. 15, 6; ao. ps. ákari, vii. 61, 7 [cp. Gk. *kpaivō* 'accomplish', Lat. *creō* 'create'].
 ūpa ā- drive up for: rt. ao. ákaram, x. 127, 8.
 āvis- make manifest, v. 83, 3.
 nīs- turn out: rt. ao. askṛta, x. 127, 3.
 kṛṇv-ánt, pr. pt. making = offering, vii. 103, 8; x. 168, 1 [kr make].
 kr-tá, pp. made, i. 85, 6; ii. 12, 4; vii. 61, 6 (= offered); x. 90, 12. 15; 135, 6; n. lucky throw, x. 34, 6 [Av. *kereta*, Old Persian *karta* 'made'].
 kṛtā, f. breast (?), ii. 35, 5.
 kr-tvī, gd. having made, x. 15, 12.
 krś-ā, a. poor, ii. 12, 6 [krś grow lean].
 kṛśana, n. pearly, i. 35, 4.
 kṛṣ draw, I. P. kársati, v. 83, 7; VI. P. kṛśā-ti till, x. 34, 13.
 kṛṣ-ī, f. field, x. 34, 13 [kṛṣ till].
 kṛṣ-tī, f. pl. people, i. 160, 5; iii. 59, 1 [tillage, settlement: kṛṣ till].
 kṛṣ-nā, a. black, i. 35, 2. 4. 9; x. 127, 7; f. f. vii. 71, 1.
 kṛp be fit, I. kálpati, cs. kalpáyati, -te arrange, x. 15, 14.
 ví- dispose, x. 90, 11. 14.
 ket-ú, m. banner, v. 11, 2. 3; vii. 63, 2 [cit appear; Go. *haidu-s* 'manner'].
 kévata, m. pit, vi. 54, 7.
 kóśa, m. bucket, v. 83, 8; well (of a car), vi. 54, 3.
 kr-á-tu, m. power, ii. 12, 1; wisdom, vii. 61, 2 [kr do].
 krand bellow, I. P. krándati.
 abhí- bellow towards, v. 83, 7.
 kránd-as, n. battle array, ii. 12, 8 [batlle cry: krand shout].
 kram stride, I. P. krámati, ā. krám-ate.
 ví- stride out, pf. cakrame, viii. 29, 7.
 abhí ví- spread asunder, develop into: ipf. ákrāmat, x. 90, 4.
 rīd play, I. krīla, x. 34, 8

krudh be angry, IV. P. krúdhyaí; red. ao. inj. cukrudhāma, ii. 33, 4.
 kvā, inter. adv. where? i. 35, 7; ii. 33, 7; iv. 51, 6; x. 168, 3; with svid who knows where, x. 34, 10 [pronounced kúa].
 kṣa-trá, n. dominion, i. 160, 5 [kṣa = kṣi rule].
 kṣam forbear, I. ā. kṣámate.
 abhí- be merciful to (acc.), ii. 33, 1. 7.
 kṣi dwell, II. P. kṣéti, iv. 50, 8.
 ádhi- dwell in (loc.), i. 154, 2.
 kṣiy-ánt, pr. pt. dwelling, ii. 12, 11 [kṣi dwell].
 kṣé-ma, m. possession, viii. 86, 8 [kṣi: kṣáyati possess].
 Khan-i-trima, a. produced by digging, vii. 49, 2 [khan dig].
 khálu, adv. indeed, x. 34, 14 [p. 227].
 khā-tá, pp. dug, iv. 50, 3 [khan dig].
 khyā see: no present; a ao. ákhyat.
 abhí- perceive, vii. 86, 2.
 ví- survey, i. 35, 5. 7. 8; x. 127, 1.
 Gaṇ-ā, m. throng, iv. 50, 5; x. 34, 12.
 gabh-irā, a. profound, x. 129, 1 [gabh = gāh plunge].
 gabhírá-vepas, a. (Bv.) of deep inspira-tion, i. 35, 7.
 gam go, I. gáhati, -te to (acc.), i. 1, 4; x. 14, 13; root ao. 3. pl. ágman, vii. 71, 6; 1. pl. áganma, viii. 48, 3. 11 [Gk. *baivō*, Lat. *venio*, Eng. come].
 ā- come, i. 1, 5; 85, 11; root ao. ipv. gahí, vi. 54, 7; x. 14, 5; 2. pl. gatā, x. 15, 4; 3. gámantu, x. 15, 5². 11; go to (acc.), x. 168, 2.
 sám- go with (inst.), a ao. op., vi. 54, 2; unite with (inst.), x. 14, 8.
 gám-a-dhyai, dat. inf. (of gam) to go, i. 154, 6.
 garta-sád, a. (Tp.) sitting on a car-seat, ii. 33, 11.
 gárbh-a, m. germ, ii. 33, 13; v. 83, 1. 7; x. 168, 4 [grbh receive].
 gāv-y-ūti, f. pasturage, x. 14, 2 [Bv. having nurture for cows: go].
 gāh-ana, a. unfathomable, x. 129, 1 [gāh plunge].
 gā go, III. P. jīgāti.
 abhí- approach, vii. 71, 4.
 ā- come: rt. ao. agāt, i. 35, 8.
 pári- go by (acc.): root ao. inj. gāt, ii. 33, 14

prá- go forward, ipv. jigāta, i. 85, 6; enter, root ao., viii. 48, 2.
 gā-tū, m. path, way, iv. 51, 1; vii. 63, 5; x. 14, 2 [gā go].
 gātre-gātre, lc. itv. cd., in every limb, viii. 48, 2 [gā go].
 gāya-trī, f. a metre, x. 14, 16 [song: gā sing].
 gir, f. song, ii. 35, 1; v. 11, 5; 83, 1; vii. 71, 6; x. 135, 7 [gr sing].
 giri-ksi-t, a. mountain-dwelling, i. 154, 3 [ksi dwell].
 giri-śthā, a. mountain-haunting, i. 154, 2 [sthā stand].
 gup guard: pf. jugupur, vii. 103, 9 [secondary root from the den. go-pā-ya].
 gūhā, adv. in hiding, v. 11, 6; with kr, cause to disappear, ii. 12, 4 [from guh-ā, inst. of gūh concealment, w. adverbial shift of accent].
 gūh-ya, gdv. to be hidden, vii. 103, 8 [guh hide].
 gūh-ant, pr. pt. hiding, iv. 51, 9 [guh hide].
 gūhā, pp. hidden, x. 129, 3 [guh hide].
 1. gr sing, IX. grṇāti, grṇitē, ii. 33, 8, 12.
 abhi- greet favourably, x. 15, 6.
 2. gr waken: red. ao. 2. du. ipv. jigrtam, iv. 50, 11.
 grṇ-ant, pr. pt. singing; m. singer, iii. 59, 5 [gr sing].
 grṇ-ānā, pr. pt. ā. singing, praising, i. 35, 10; 160, 5 [gr sing].
 grt-sa, a. experienced, vii. 86, 7.
 grdh be greedy, IV. P. gṛdhyati; a ao. āgrdhat, x. 34, 4.
 grbh-āyā, den. P. grasp.
 ūd- hold up, cease, v. 83, 10.
 grh-ā, m. house, pl., vi. 54, 2 [grah receive, contain].
 grhē-grhe, lc. itv. cd., in every house, v. 11, 4.
 gō, f. cow, pl. N. gāvas, i. 154, 6; ii. 12, 7; viii. 48, 5 (= straps); x. 34, 13; 90, 10; A. gās, ii. 12, 3; vi. 54, 5, 6; 127, 8; G. gāvām, iv. 51, 8; vii. 103, 2, 10 [Av. N. gau-s, Gk. βοῦ-s, Lat. bo-s (bov-), OI. bō, Eng. cow].
 Gō-tama, m. name of a seer, i. 85, 11 [spv. of go cow].
 go-pā, m. Tp. (cow-protector), guardian, i. 1, 8; v. 11, 1; viii. 48, 9 [gō cow

gō-magha, a. (Bv.) rich in cows, vii. 71, 1 [having abundance of cows].
 gō-mātr, a. (Bv.) having a cow for a mother, i. 85, 3.
 gō-māyu, a. (Bv.) loving like a cow, vii. 103, 6, 10 [māyū, m. loving].
 grabh seize, IX. grbhṇāti, grbhṇitē, vii. 103, 4.
 ānu- greet, vii. 103, 4.
 grāma, m. village, x. 127, 5; pl. = clans, ii. 12, 7.
 grām-yā, a. belonging to the village, x. 90, 8 [grāma].
 grīṣmā, m. summer, x. 90, 6.
 Ghar-mā, m. hot milk offering, vii. 103, 9 [Av. gar^{ma}, Lat. formu-s, Gk. θερμός 'warm', Eng. warm].
 gharma-sād, a. (Tp.) sitting at the heating vessel, x. 15, 9, 10 [sad sit].
 gharm-in, a. heated, vii. 103, 8.
 ghas eat: root ao. 3. pl. ākṣan, x. 15, 12 [= ā-gh(a)s-an].
 glā, enc. emphasizing pcl., iv. 51, 7 [180].
 ghṛ-nī, f. heat, ii. 33, 6 [ghṛ = hr be hot].
 ghr-tā, (pp.) n. clarified butter, ghee, i. 85, 3; ii. 33, 11, 14; v. 11, 3; 83, 8 [ghṛ be hot].
 ghrtā-nirñij, a. (Bv.) having a garment of ghee, ii. 35, 4 [nir-nij, f. splendour from nīs out + nij wash].
 ghrtā-pratīka, a. (Bv.) butter-faced, v. 11, 1 [prātīka, n. front from pratyāñc turned towards].
 ghrtā-vant, a. accompanied with ghee, iii. 59, 1; abounding in ghee, x. 14, 14.
 ghṛṣ-vi, a. impetuous, i. 85, 1 [ghṛṣ = hrṣ be excited].
 gho-rā, a. terrible; n. magic power, v. 34, 14.
 ghōṣ-a, m. sound, x. 163, 1, 4 [ghus make a noise].
 Ca, enc. pcl. anā, i. 160, 2, 3; ii. 33, 13²; 35, 6, 8; iv. 50, 10; v. 11, 5; vii. 86, 1; x. 14, 7, 9, 14; 34, 11; 90, 2, 3, 7, 8, 10; ī, viii. 48, 2; x. 34, 5; ca-ca, i. 35, 11; iv. 51, 11; x. 14, 3, 11; 15, 3, 13²; 90, 13 [Av. ca, Lat. que 'and'; cp. 180].
 cakra-ā, n. wheel, vi. 54, 3; vii. 63, 2 [Gk. κύκλος-s, Anglo-Saxon hweowol].
 caks, see 11. cāṣṭe [reduplicated form of kas - kās shine = cak-k'as].

abhí- regard, iii. 59, 1; vii. 61, 1.
 prá-, cs. caksáya illumine, viii. 48, 6.
 vi- reveal, x. 34, 13.
 cáks-u, n. eye, x. 90, 13 [caks see].
 cáks-us, n. eye, vii. 61, 1; 63, 1 [caks see].
 cat hide (intr.), I. P. cātati; cs. cātāya drive away, ii. 33, 2.
 catur-akṣā, a. (Bv.) four-eyed, x. 14, 10, 11 [akṣā = áksi eye].
 catus-pād, a. (Bv.) four-footed, iv. 51, 5 [catūr four, Lat. quatuor, Go. fidur].
 catvāriṃśā, ord., f. f. fortieth, ii. 12, 11.
 ca-ná, pel. and not, vii. 86, 6.
 candrá-mās, m. moon, x. 90, 18 [K. cd. bright (candrá) moon (mās)].
 car fare, I. cārati, -te, iv. 51, 6, 9; viii. 29, 8; x. 14, 12; 168, 4.
 abhi- bewitch, x. 34, 14.
 ā- approach, iv. 51, 8.
 prá- go forward, enter, viii. 48, 6.
 abhi sám- come together, viii. 48, 1.
 cará-tha, n. motion, activity, iv. 51, 5 [car fare].
 cár-ant, pr. pt. wandering, x. 34, 10; faring, x. 135, 2.
 car-i-tra, n. leg, viii. 48, 5 [car move].
 cár-man, n. skin, hide, i. 85, 5; vii. 63, 1.
 carsanī-dhṛ-t, a. (Tp.) supporting the folk, iii. 59, 6 [carsanī, a. active, f. folk + dhṛ-t supporting].
 cā-ru, a. dear, ii. 35, 11 [can gladden; Lat. cā-ru-s 'dear'].
 ci-kit-vāms, red. pf. wise, vii. 86, 3 [cit think].
 cit perceive, I. cētati, -te; pf. cikéta, i. 35, 7; sb. ciketat, i. 35, 6; cs. citāya stimulate, iv. 51, 8; cetāya cause to think, vii. 86, 7.
 ā- observe: pf. ciketa, vii. 61, 1.
 cit-rá, a. brilliant, iv. 51, 2; n. marvel, vii. 61, 5.
 citrá-bhānu, a. (Bv.) of brilliant splendour, i. 35, 4; 85, 11.
 citrá-śravas, a. (Bv.) having brilliant fame; sp.v. -tama of most brilliant fame, i. 1, 5; bringing most brilliant fame, iii. 59, 6.
 cid, enc. pel. just, even, i. 85, 4, 10; ii. 12, 8, 13, 15; 33, 12; vii. 86, 1, 8, 8; x. 34, 8²; 127, 5 [Lat. quid].
 cekit-āna, int. pr. pt. famous, ii. 33, 15 [cit perceive].

cod-i-tf, m. furtherer, ii. 12, 6 [cud impel].
 cyáv-ana, a. unstable, ii. 12, 4 [cyu move].
 cyáv-āna, m. name of a seer, vii. 71, 5 [pr. pt. of cyu move].
 cyu waver, fall, I. cyávate.
 prá-, cs. cyāvāya overthrow, i. 85, 4.
 Chand seem, II. P. chāntti; pf. chānda, vii. 63, 3; seem good, please, 3. s. s. ao. áchān, x. 34, 1.
 chānd-as, n. metre, x. 14, 16; 90, 9.
 chāyā, f. shade, ii. 33, 6 [Gk. σκιά].
 Jágat, n. world, i. 35, 1 [pr. pt. of gā go].
 jágm-i, a. nimble, speeding, i. 85, 8 [from red. stem jag(a)m of gam go].
 jajū-ānā, pf. pt. A. having been born, x. 14, 2 [jan generate].
 jan generate, create, I. jānati; pf. jajāna, i. 160, 4; ii. 12, 3, 7; 35, 2; jajūiré were born, x. 90, 9², 10; iṣ. ao. ájani-šta has been born, iii. 59, 4; v. 11, 1; red. ao. ájijanas hast caused to grow, v. 83, 10; cs. janāya generate, ii. 35, 13; x. 135, 5 [Old Lat. gen-ō 'generate': Gk. ao. é-γεν-ō-μην].
 prá- be prolific, IV. A. jāya, ii. 33, 1; 35, 8.
 ján-a, m. mankind, ii. 35, 15; iii. 59, 9; iv. 51, 1; v. 11, 1; pl. men, people, i. 35, 5; ii. 12, 1-14; iii. 59, 1, 8; iv. 51, 11; vii. 49, 3; 61, 5; 63, 2, 4; x. 14, 1 [jan generate; cp. Lat. gen-us, Gk. γέν-ος, Eng. kin].
 janáy-ant, cs. pr. pt. generating, i. 85, 2.
 ján-i, f. woman, i. 85, 1.
 ján-i-man, n. birth, ii. 35, 6.
 jan-ús, n. generation, vii. 86, 1 [jan generate].
 jáy-ant, pr. pt. conquering; m. victor, x. 34, 7 [ji conquer].
 jár-ant, pr. pt. aging, old, x. 34, 3 [jF waste away; Gk. γέπ-ovr- 'old man'].
 jar-ás, m. old age, vii. 71, 5 [jF waste away; cp. Gk. γήpas 'old age'].
 jar-i-tf, m. singer, ii. 33, 11 [jF sing].
 jálāsa, a. cooling, ii. 33, 7.
 jálāsa-bheṣaja, a. (Bv.) having cooling remedies, viii. 29, 5 [bheṣajā, n. remedy].
 jálp-i, f. idle talk, chatter, viii. 48, 14 [jālp chatter].
 jas be exhausted, I. jása; pf. ipv. jajastám

jā *be born*, IV. *ā. jāyate is born*, v. 11, 3: 83, 4; x. 90, 5; jāyase *art born*, v. 11, 6; ipf. *ājāyata was born*, x. 90, 9, 12, 13²; 129, 3; 135, 6; *ājāyanta*, x. 90, 10.
 jāgr-vi, a. *watchful*, v. 11, 1; *stimulating*, x. 34, 1 [from red. stem of 2. gr *wake*].
 jā-tā, pp. *born*, ii. 12, 1; x. 90, 5, 7; 168, 3; = finite vb., *were born*, x. 90, 10, 13; n. *what is born*, ii. 33, 3 [jā *be born*].
 jātā-vedas, a. (Bv.) *having a knowledge of beings*, x. 15, 12, 13 [véd-as, n. *knowledge from vid know*].
 jān-u, n. *knee*, x. 15, 6 [Gk. γόνυ, Lat. *genu*, Go. *knū*, Eng. *knee*].
 jāya-māna, pr. pt. *being born*, iv. 50, 4 [jā *be born*].
 jā-yā, f. *wife*, x. 34, 2, 4, 10, 11, 13 [jā *be born*].
 jār-in-i, f. *courtesan*, x. 34, 5 [having paramours: jārā].
 Jāhuṣ-ā, m. name of a protégé of the Aśvins, vii. 71, 5.
 ji conquer, I. jāyati; ft. *jesyāmi*, x. 34, 6; ps. *jiyate*, iii. 59, 2 [when accented this form appears in the RV. as *jiyate*, i. e. it is then pr. *ā. of jyā overpower*].
 ví- conquer, ii. 12, 9.
 sām- win, iv. 50, 9.
 jīgi-vāms, red. pf. pt. *having conquered*, ii. 12, 4; x. 127, 8 [ji conquer].
 jīhmā, a. *transverse = athwart*, i. 85, 11; prone, ii. 35, 9.
 jīrā-dānu, a. (Bv.) *having quickening gifts*, v. 83, 1.
 jīv-ā, n. *living world*, iv. 51, 5 [Lat. *viv-o-s*].
 jīvās-e, dat. inf. to *live*, viii. 48, 4; with *prā to live on*, x. 14, 14.
 juṣ enjoy, VI. *juṣā*, vii. 71, 6; 86, 2; x. 15, 4, 13; pf. sb. *jūjuṣan*, vii. 61, 6; is ao. sb. *jōṣiṣat*, ii. 35, 1 [cp. Gk. γέω, Lat. *gus-tus*, Go. *kriusan*, Eng. *choose*].
 juṣ-ānā, pr. pt. *enjoying*, viii. 48, 2.
 jūṣ-ta, pp. (with shifted accent) *acceptable*, iii. 59, 5 [juṣ enjoy].
 jū, IX. P. *jūnāti speed*, vii. 86, 7.
 jr, I. *ā. jāra awake, be active*, iv. 51, 8.
 jēha-māna, pr. pt. *ā. gasping*, x. 15, 9 [jeh *gasp*].
 jñā know, IX. *jñāti*, x. 34, 4 [cp. Gk.

ví, ps. *jñāyáte be distinguished*, iv. 51, 6.
 j.mā, f. *earth*, gen. *jmās*, iv. 50, 1.
 jyā-yāms, cpv. *more*, x. 90, 3; *elder*, vii. 86, 6 [jyā *overpower*; Gk. βία 'force'].
 jyé-stha, spv. *highest*, ii. 35, 9; *chief*, vii. 86, 4 [spv. of jyā].
 jyót-is, n. *light*, iv. 50, 4; 51, 1; viii. 48, 3; x. 127, 2 [jyut = dyut *shine*].
 Tá, dem. prn., *that; he, she, it*; n. *tād* *that*, i. 1, 6; 35, 6; 154, 2, 5, 6; ii. 35, 11, 15; iv. 51, 10, 11; vii. 86, 2, 3, 4; 103, 5, 7; x. 34, 12, 13; 90, 12; 129, 2, 3, 4; 135, 5; m. *ā. tám him*, ii. 33, 13; 35, 3, 4; iv. 50, 1, 9; vi. 54, 4; *that*, x. 90, 7; 135, 4; I. *tēna with it*, viii. 29, 4, 10; *with him*, x. 90, 7; I. f. *tāyā with that*, i. 85, 11; D. *tāsmāi to him*, iii. 59, 5; iv. 50, 8²; x. 34, 12; *for him*, x. 135, 2; *to that*, viii. 48, 12, 13 (= *as such*); x. 168, 4; *for that*, viii. 48, 10; ab. *tāsmād from him*, x. 90, 5, 8, 9³, 10³; *than that*, x. 129, 2; G. *tāsya of him*, ii. 35, 9; iii. 59, 4; *of that*, viii. 48, 8; x. 15, 7; du. m. *tāu these two*, x. 14, 12; f. *tē these two*, i. 160, 1, 5; D. *tābhyām to those two*, x. 14, 11; pl. N. m. *tē they*, i. 85, 2, 7, 10; viii. 48, 5; x. 15, 3, 5³, 12, 13; *those*, x. 15, 1; 90, 16; = *as such*, x. 15, 4, 7; f. *tās they*, iv. 51, 8; *those*, iv. 51, 7², 9; vii. 49, 1, 2, 3, 4; n. *tā those*, i. 154, 6; ii. 33, 13; x. 14, 16; *tāni those*, i. 85, 12; x. 90, 16; A. *tān those = that*, x. 90, 8; I. *tēbhis with them*, i. 35, 11; x. 15, 8, 14; f. *tābhis with them*, x. 163, 2; G. *tēsām of them*, x. 14, 6; L. *tāsu in them*, ii. 33, 13.
 tams shake.
 abhi- attack: pf. *tatasré*, iv. 50, 2.
 tatan-vāms, pf. pt. *having spread*, vii. 61, 1 [tan stretch].
 tā-tas, adv. *thence*, x. 90, 4; so, x. 135, 6 [prn. root tā].
 tā-tra, adv. *there*, x. 34, 13 [prn. root tā].
 tā-thā, adv. *thus*, x. 90, 14 [prn. root tā].
 ta-dānīm, adv. *then*, x. 129, 1 [prn. root tā].
 tan *extend = perform*, VIII. *tanóti*; ipf. *átanvata*, x. 90, 6 [cp. Gk. τέννυμαι 'stretch', Lat. *tendo* 'stretch'].

áva- *slacken* (Ā.), ii. 33, 14.
 ā- *extend to* (acc.), i. 35, 7.
 ānu ā- *extend over*, viii. 48, 13.
 tán-aya, n. *descendant*, ii. 33, 14 [tan *extend*].
 tan-ū, f. *body*, i. 85, 3; ii. 35, 13; iv. 51, 9; viii. 48, 9; x. 14, 8; 15, 14; 34, 6; *self*, vii. 86, 2. 5 (pl.) [tan *stretch*: cp. Lat. *ten-u-i-s*, Gk. *ten-ú-*, Eng. *thin*].
 tanv-āná, pr. pt. Ā. *performing*, x. 90, 15 [tan *extend*].
 tap *burn*, I. tápa; pf. tatāpa = *it pains*, x. 34, 11; ps. tapyáte, *is distressed*, x. 34, 10 [cp. Lat. *tep-ere* 'be warm'].
 táp-ana, a. *burning*, x. 34, 7 [tap *burn*].
 táp-as, n. *heat*, x. 129, 3 [Lat. *tep-or*].
 tap-tá, pp. *heated*, vii. 103, 9 [tap *burn*].
 tám-as, n. *darkness*, iv. 50, 4; 51, 1. 2. 3; vii. 63, 1; 71, 5; 127, 2. 3. 7; 129, 3² [tam *faint*].
 támiṣ-ic-ī, f. *power of darkness*, viii. 48, 11 [tamiś = *támas* + ic = i-añic].
 tar-āni, a. *speeding onward*, vii. 63, 4 [tṛ cross].
 tá-rhi, adv. *then*, x. 129, 2 [prn. root tá].
 táva, gen. (of tvám) *of thee*, i. 1, 6; vi. 54, 9; viii. 48, 8 [Av. *tava*, Lith. *tavà*].
 tav-ás, a. *mighty*, ii. 33, 3; v. 83, 1 [tu *be strong*].
 tavás-tama, spv. *mightiest*, ii. 33, 3.
 táv-iṣ-ī, f. *might*, i. 35, 4 [távis = *táv-as*, n. *might*].
 táskara, m. *thief*, viii. 29, 6.
 tasthi-váms, pf. pt. act. *having stood*, ii. 35, 14 [sthā *stand*].
 tāpay-iṣṇú, a. *causing to burn*, x. 34, 7 [from cs. of tap *burn*].
 tāy-ū, m. *thief*, vii. 86, 5 [= stāyū; cp. ste-ná *thief*].
 tig-má, a. *sharp*, viii. 29, 5 [tij *be sharp*].
 tiraśc-īna, a. *across*, x. 129, 5 [tirás].
 tir-ás, prp. *across*, vii. 61, 7 [tṛ cross; Av. *tarō*; cp. Lat. *trans* = 'crossing', N. pr. pt.].
 tisṛ, nm. f. of trí *three*, N. tistrás, i. 35, 6; ii. 35, 5.
 tú, pcl. *indeed*, vii. 86, 1 [prn. root tu in tu-ām].
 tuoh-yá, n. *void*, x. 129, 3.
 tūbhya, D. (of tvám) *to thee*, v. 11, 5 [cp. Lat. *tibi*].

3; v. 11, 5; (angry) *with thee*, vii. 86, 3; = *by thee*, vii. 86, 8.
 tur-á, a. *eager*, vii. 86, 4 [tur = *tvar* *speed*].
 tuvi-jātá, pp. *high-born*, iv. 50, 4 [tuvi *from tu be strong*].
 túviṣ-mant, a. *mighty*, ii. 12, 12 [tuv-is, n. *might* from tu *be strong*].
 trp *be pleased*, IV. P. trpṇoti; cs. tarpáya *satisfy*, i. 85, 11 [cp. Gk. *τέπω*].
 trṣ *thirst*, IV. trṣya; pf. tātrṣúr, x. 15, 9 [cp. Gk. *τέσσομαι* 'become dry', Lat. *torreo* 'scorch', Eng. *thirst*].
 trṣ-náj, a. *thirsty*, i. 85, 11.
 trṣyā-vant, a. *thirsty*, vii. 103, 3 [trṣyā *thirst*].
 tṛ cross, VI. tirá.
 prá- *extend, increase* (family), vii. 61, 4; *prolong* (life), 103, 10; iṣ ao., viii. 48, 4. 7. 11.
 ví- *run counter to* (acc.), x. 34, 6.
 te, enc. dat. (of tvám), *to thee*, ii. 33, 1; iii. 59, 2; viii. 48, 13; x. 127, 8; *for thee*, iv. 50, 3; gen. *of thee*, i. 35, 11; ii. 12, 15; 33, 7. 11; v. 11, 3; vi. 54, 9; viii. 48, 6. 7. 9; x. 14, 5. 11; 127, 4 [Av. *tōi*, Gk. *toi*].
 tok-á, m. *offspring, children*, ii. 33, 14; vii. 63, 6.
 tmán, *self*, vii. 63, 6 [cp. ātmán].
 tyá, dem. prn., n. *tyád that*, iv. 51, 1; pl. *tyá those*, viii. 48, 11.
 tras *tremble*, I. trasa [Gk. *τρέω*, Lat. *terreo* 'frighten'].
 nis- *speed away*, viii. 48, 11.
 trā *protect*, IV. Ā. trāyate; s ao. op., vii. 71, 2.
 trā-tr, a. *protecting*, viii. 48, 14 [trā *protect*].
 trí, nm. *three*, i. 35, 8; 154, 2. 3. 4; viii. 29, 7 [Gk. *τρι-*, Lat. *tri-*, OI. *tri*, Eng. *three*].
 trí-kadruka, m. pl. *three Soma vats*, x. 14, 16 [kadru, f. *Soma vessel*].
 tri-dhātu, a. (Bv.) *having three parts, threefold*, i. 35, 12; 154, 4.
 tri-pañcāśá, a. *consisting of three fifties*, x. 34, 8.
 tri-pāḍ, a. (Bv.) *consisting of three-fourths*, x. 90, 4; m. *three-fourths*, x. 90, 3.
 tri-vandhurá, a. *three-seated*, vii. 71, 4.
 tri-gadhaṣṭhá, a. (Bv.) *occupying three seats*, iv. 50, 1; n. *threefold abode*, v. 11,

tri-ṣṭūbh, f. name of a metre, x. 14, 16.
tri-s, adv. *thrice*, x. 90, 11 [Gk. *trís*].
tre-dhā, adv. *in three ways*, i. 154, 1.
tvākṣ-iyāms, cpv. *most vigorous*, ii. 33, 6.
tvād, ab. (of tvām) *than thee*, ii. 33, 10.
tvām, prs. prn. *thou*, i. 1, 6; 35, 8; ii. 33, 12; viii. 48, 9. 13. 15³; x. 15, 12². 13.
Tvās-tr, m. name of the artificer god, i. 85, 9; cp. viii. 29, 3 [tvakṣ = takṣ *fashion*].
tvā, enc. A. (of tvām) *thee*, i. 1, 7; ii. 33, 4; v. 11, 3; vii. 86, 4; x. 14, 4.
tvā-datta, pp. (Tp. cd.) *given by thee*, ii. 33, 2.
tvām, prs. prn. A. (of tvām) *thee*, v. 11, 5. 6².
tveṣ-ā, a. *terrible*, ii. 33, 8. 14 [tviṣ *be agitated*].
tveṣ-ā-samdrś, a. (Bv.) of *terrible aspect*, i. 85, 8.
tvōta, pp. (Tp.) *aided by thee*, iii. 59, 2 [tvā inst. + ūta, pp. of av *favour*].
Dāks-a, m. *will*, vii. 86, 6; *might*, viii. 48, 8 [dākṣ *be able*].
dāks-ina, a. *right*, vi. 54, 10 [cp. Gk. *δεξιό-s*, Lat. *dexter*].
dākṣiṇa-tās, adv. *to the south*, x. 15, 6.
dād-at, pr. pt. *giving*, vii. 103, 10 [dā *give*].
dādhat, pr. pt. *bestowing*, i. 35, 8; with ā (following), x. 34, 6 [dhā *put*].
dādh-āna, pr. pt. A. *committing, assuming*, i. 35, 4; ii. 12, 10; = *going*, x. 15, 10 [dhā *put*].
dām-a, m. *house*, i. 1, 8; ii. 35, 7 [Gk. *δῶμο-s*, Lat. *domu-s*].
dāsa, nm. *ten*, x. 34, 12 [Gk. *δέκα*, Lat. *decem*, Eng. *ten*].
daśāṅgulā, *length of ten fingers*, x. 90, 1 [dāsa + āṅgūli *finger*].
Dāsa-gv-a, m. an ancient priest, iv. 51, 4 [having ten cows: gu = go].
dās-yu, m. *non-Aryan*, ii. 12, 10 [das *lay waste*].
dah burn, i. dāha.
nīs- burn up, x. 34, 9.
1. dā *give*, III. dadāti, ii. 35, 10; x. 14, 9; ao. ādāt, vii. 103, 10³; ipv. 3. du. dātām, x. 14, 12; s ao. op. diṣiya, ii. 33, 5 [cp. Gk. *δίδωμι*, Lat. *dā-re*].
ānu- *forgive*, ii. 12, 10.
ā- take, ii. 12, 4.

pāri- *give over to*: ipv. dehi, x. 11.
prā- *present*: root ao. ādās, x. 15.
2. dā *divide*, IV. dāya; *wield*, ii. 33.
dādrhāṇā, pf. pt. A. *steadfast*, i. 81 [dhr *make firm*].
dā-tī, m. *giver*, ii. 33, 12.
Dānu, m. *son of Dānu*, a demon, ii. 11.
dā-man, n. *rope*, viii. 86, 5 [3. dā *b*.
dās-vāms, pf. pt. *worshipping*, m. *shipper*, i. 1, 6; 85, 12; vii. 71, 2. 15, 7 [dās *honour*].
dās-a, a. *non-Aryan*, ii. 12, 4 [dā *hostile*].
dās-ā, m. *slave*, vii. 86, 7.
didfk-ṣu, adv. *with a desire to see* = *out*, vii. 86, 3 [from ds. of drś *see*.
div, m. *sky*, A. *divam*, iii. 59, 7.
divās, iv. 51, 1. 10. 11; v. 83, 6; 61, 3; 63, 4; x. 15, 14; 127, 8.
divī, i. 85, 2; v. 11, 3; viii. 2¹. x. 90, 3 [Gk. *Δίφα*, *Διφός*, *Διφ*].
div play, IV. dīvyā, x. 34, 13.
div-ā, adv. *by day*, vii. 71, 1. 2 [w. of accent for div-ā].
divi-spśā, a. *touching the sky*, v. 1. x. 163, 1 [divi L. of div + *touch*].
divé-dive, lo. itv. cd. *every day*. 3. 7 [L. of divā *day*].
div-yā, a. *coming from heaven*, *divine* 49, 1; 103, 2; x. 34, 9 [div *heav*.
dīs, f. *quarter (of the sky)*, i. 85, 11. 90, 14 [dīs *point*].
1. dī fly, IV. dīya.
pāri- *fly around*, ii. 35, 14; v. 83, 2. dī shine: pf. didāya, ii. 33, 4.
didi-vāms, pf. pt. *shining*, ii. 35, [dī shine].
dīdivi, a. *shining*, i. 1, 8 [dī shine].
dīdhya-āna, pr. pt. A. *pondering*, i. 1 [dhi think].
dīp shine, IV. A. dīpya.
sām- *inflame*: red. ao. inj. didīpas 48, 6 [cp. dī shine].
dīy-ant, pr. pt. *flying*, vii. 63, 5 [dīrghā, a. *long*, i. 154, 3; x. 14, 1. 4. *δολιχό-s*].
dīrgha-śrū-t, a. *heard afar*, vii. [śru hear + t].
du go: iṣ ao. sb. daviṣāni, x. 34, 5.
dudhrā, a. *fierce*, ii. 12, 15.
dur-i-tā, (pp.) n. *firing ill*, *hardsh*

- dur-gā, n. *hardship*, vii. 61, 7 [dus + ga = gam go].
- dur-matī, f. *ill-will*, ii. 33, 14 [dus ill + matī thought].
- duvas-ya, den. *present with* (inst.), x. 14, 1 [dūvas, n. *gijī*].
- dus-kṛt, m. *evil-doer*, v. 83, 2. 9 [dus + kṛ do + t].
- dū-stūti, f. *ill praise*, ii. 33, 4 [dus ill + stūti praise].
- duh milk, II. P. dōgdhi; s ao. duk-sata, with two acc., i. 160, 3.
- duh-i-tf, f. *daughter*, iv. 51, 1. 10. 11; x. 127, 8 [Gk. θυγάτηρ, Go. *dahtar*].
- dū-dābha, a. (Bv.) *hard to deceive*, vii. 86, 4 [dus + dābha deception].
- dū-tā, m. *messenger*, v. 11, 4; 83, 8; x. 14, 12.
- dūrād, ab. adv. *from far*, iii. 59, 2; v. 83, 3 [dū-rā, a. *far*].
- dūrē-arthā, a. (Bv.) *whose goal is distant*, vii. 63, 4.
- dr pierce, int. dardarsi, ii. 12, 15.
- dṛ-ti, m. *water-skin*, v. 83, 7; vii. 103, 2 [dṛ split; cp. Gk. δῆψω, Eng. *tear*].
- drś see: pf. dādrśe is seen, vii. 61, 5.
- drśāye, dat. inf. to see, x. 14, 12.
- drś-tvāya, gd. *having seen*, x. 34, 11.
- dṛh make firm, I. P. dṛmha; ipf. ādṛmhat, ii. 12, 2.
- dev-ā, m. *god*, i. 1, 1. 2. 4. 5; 35, 1. 2. 3². 8. 10. 11; 160, 1. 4; ii. 12, 1²; 33, 15; 35, 5. 15; iii. 59, 6. 8. 9; iv. 50, 9; v. 11, 2; vii. 61, 1. 7; 63, 1. 3; 86, 7²; viii. 29, 2. 3. 7; 48, 3. 9. 14; x. 14, 3². 7. 14; 15, 10. 12; 34, 8; 90, 6. 7. 15. 16²; 129, 6; 135, 1; 168, 2. 4² [celestial from div heaven].
- deva-trā, adv. *among the gods*, x. 15, 9.
- deva-mānā, n. *abode of the gods*, x. 135, 7.
- deva-yū, a. *devoted to the gods*, i. 154, 5.
- deva-vandā, a. *god-praising*, x. 15, 10 [vand greet].
- devā-hiti, f. *divine order*, viii. 103, 9 [devā god + hi-ti, f. *impulse from hi impel*].
- dev-ī, f. *goddess*, i. 160, 1; ii. 35, 5; iv. 51, 4. 5. 8. 11; vii. 49, 1. 2. 3. 4; x. 127, 1. 2. 3 [f. of dev-ā god].
- doṣā-vastr, m. (Tp.) *illuminer of gloom*, i. 1, 7 [doṣā evening + vas-tr from vas shine].
- coming from the gods, ii. 33, 7; n. *divinity*, ii. 35, 8 [from devā god].
- Dyāvā-prthivī, du. (Dv.) *Heaven and Earth*, i. 35, 9; 160, 1. 5; v. 83, 8; viii. 48, 13; the parts of the cd. separated, ii. 12, 13.
- dyu-māt, adv. *brilliantly*, v. 11, 1 [n. of dyu-mānt, a. *bright*].
- dyu-mnā, n. *wealth*, iii. 59, 6.
- dyó, m. *heaven*, N. dyāus, iv. 51, 11; x. 90, 14; acc. dyām, i. 35, 7. 9; 154, 4; ii. 12, 2. 12; iii. 59, 1; N. pl. f. dyāvas, i. 35, 6 [Gk. Ζεύς, Zēv, Lat. *diem*].
- dyót-ana, a. *shining*, viii. 29, 2 [dyut shine].
- drāv-ina, n. *wealth*, iv. 51, 7 [movable property, from dru run].
- dru run, I, dráva.
- āti- run past (acc.), x. 14, 10.
- drug-dhā, n. *misdeed*, vii. 86, 5 [pp. of druh be hostile].
- drúh, f. *malice*, ii. 35, 6; m. *avenger*, vii. 61, 5.
- dvā, nm. *two*, i. 35, 6; viii. 29, 8. 9 [Gk. δύο, Lat. *duo*, Lith. *dù*, Eng. *two*].
- dvādaśā, a. *consisting of twelve*, m. *twelve-month*, vii. 103, 9.
- dvār, f. du. *door*, iv. 51, 2 [cf. Gk. θύρα, Lat. *fores*, Eng. *door*; perhaps from dhv close with loss of aspirate through influence of dvā two, as having two folds].
- dvi-tā, (inst.) adv. (*doubly*) as well, vii. 86, 1 [dvi two].
- dvi-pād, a. (Bv.) *two-footed*, iv. 51, 5 [Gk. δι-πόδ-, Lat. *bi-ped-*].
- dviṣ hate, II. dvēsti, x. 34, 3.
- dvēs-as, n. *hatred*, ii. 33, 2 [dviṣ hate].
- Dhān-a, n. *wealth, money*, iv. 50, 9; x. 34, 10. 12.
1. dhān-van, n. *waste land*, i. 35, 8; *desert*, v. 83, 10.
2. dhān-van, n. *bow*, ii. 33, 10.
- dhām blow, I. P. dhāmatī, ps. dham-yāte, x. 135, 7.
- vi- blow asunder, iv. 50, 4.
- dhām-ant, pr. pt. *blowing*, i. 85, 10.
- dhār-man, n. *ordinance, law*, i. 160, 1; x. 90, 16 [that which holds or is established: dhr hold].
1. dhāput, III. dādhāti, v. 83, 1; *supply with* (inst.), ii. 35, 12; *bestow*, ipv. dhehī, x. 14, 11; dhattā, i. 85, 12;

7; dadhātana, x. 15, 11; dhattām, iv. 51, 11; dadhantu, vii. 63, 6; *perform*, ipf. dhatta, i. 35, 9; *bestow*, s. ao. sb. dhāsathas, i. 160, 5; *establish*, pf. dadhé, x. 129, 7; ds. *desire to bestow*, didhisanti, ii. 35, 5; *support*, didhiṣāmi, ii. 35, 12 [Gk. *τιθῆμι*].
 idhi- *put on* (acc.): pf. dadhire, i. 85, 2; ao. ádhita, x. 127, 1.
 i- *deposit*, root ao. sb. dhās, v. 83, 7.
 i- *deposit*, root ao. dhātam, vii. 71, 5; ps. ao. ádhāyi, viii. 48, 10.
 pári- *put around*, vi. 54, 10.
 orá- *put from* (ab.) *into* (lc.), vii. 61, 3.
 rí- *impose*: pf. dadhur, iv. 51, 6; *divide*, ipf. ádadhur, x. 90, 11.
 sanas- *accept gladly*, ii. 35, 1.
 purás- *place at the head*, *appoint Purohita*: pf. dadhire, iv. 50, 1.
 dhā *suck*, IV. P. dhāya, ii. 33, 13; 35, 5.
 hā-man, n. *power*, i. 85, 11; *ordinance*, vii. 61, 4; 63, 3 [dhā *put, establish*].
 hārayát-kavi, a. (gov.) *supporting the sage*, i. 160, 1 [dhārayát, pr. pt. cs. of dhr *hold*].
 hā-rā, f. *stream*, i. 85, 5; v. 83, 6 [dhāv *run*].
 hīṣānā, f. *bow*, i. 160, 1.
 hí, f. *thought*, i. 1, 7; iv. 50, 11.
 hi *think*, III. dīdhye.
 ī- *think to oneself*, ā- dīdhye, x. 34, 5.
 hí-ra, a. *thoughtful*, viii. 48, 4; *wise*, i. 160, 3; *intelligent*, vii. 86, 1 [dhī *think*].
 hunéti, a. (Bv.) *having a resounding guilt*, iv. 50, 2 [dhuma + íti].
 hūr, f. *pole* (of a car), vii. 63, 2; viii. 48, 2.
 dhū-mā, m. *smoke*, v. 11, 3 [dhū *agitate*; Gk. *θυμός*, Lat. *fumu-s*].
 dhūr-ti, f. *malice*, viii. 48, 3 [dhv *injure*].
 dhr *support*, *fix firmly*: pf. dadhāra, i. 154, 4; iii. 59, 1.
 dhrṣ-nū, n. *adv. fearlessly*, x. 34, 14 [dhrṣ *be bold, dare*].
 tho-nū, f. *cow*, i. 160, 3; ii. 35, 7 [yielding milk: dho = dhā *suck*].
 dhru-ti, f. *seduction*, vii. 86, 6 [dhru = dhv *injure*].
 I. Nā, pcl. *as, like*, i. 35, 6; 85, 1. 7. 8²; 154, 2; ii. 33, 11; iv. 51, 8; vii. 61, 8. 8. 5. 7. 103. 2² 3. 7:

viii. 48, 5. 6; x. 127, 4. 8; 163, 2 [180].
 2. nā, neg. pcl. *not*, ii. 12, 5. 9. 10; 33, 9. 10. 15²; 35, 6²; iii. 59, 24; iv. 51, 6; vi. 54, 3² 4. 9; vii. 61, 5³; 63, 3; 86, 6; 103, 8; viii. 48, 10; x. 14, 2; 15, 13²; 34, 2-5. 12; 129, 1⁴ 2. 7²; 168, 3. 4 [180].
 nákt-am, acc. *adv. by night*, vii. 71, 1. 2; x. 34, 10 [stem *nakṣ*, cp. Lat. *nox* = *noct-s*].
 ná-kṣatra, n. *star*; *day-star*, vii. 86, 1 [nák *night* + kṣatra *dominion* = *ruling over night*].
 nad-ī, f. *stream*, ii. 35, 3 [nad *roar*].
 ná-pāt, m. *son*, ii. 35, 1. 2. 3. 7. 10. 13; *grandson*, x. 15, 3 [Lat. *nepōt* = 'nephew'].
 náptṛ, m. (weak stem of nápāt) *son*: gen. náptur, ii. 35, 11; dat. náptre, ii. 35, 14 [ná-pitr *having no father* = 'nephew', 'grandson'].
 nábh-as, n. *sky*, v. 83, 3 [Gk. *νέφος*, OS. *nebo*].
 nam *bend*, I. náma; Ā: ii. 12, 13; iv. 50, 8; *before* (dat.), x. 34, 8; int. nán-namiti *bend low*, v. 83, 5.
 prāti- *bend towards*: pf. nānāma, ii. 33, 12.
 nám-as, n. *homage*, i. 1, 7; ii. 33, 4. 8; 35, 12; iii. 59, 5; iv. 50, 6; v. 83, 1; vii. 61, 6; 63, 5; 86, 4; x. 14, 15; 15, 2; 34, 8 [nam *bend*].
 namas-yā, den. *adore*, ii. 33, 8 [nāmas *homage*].
 namas-yā, a. *adorable*, iii. 59, 4.
 nār-ya, a. *manly*, i. 85, 9.
 nāv-a, a. *new*, iv. 51, 4; vii. 61, 6; x. 135, 3 [Gk. *νέος*, Lat. *novu-s*, OS. *novu*, Eng. *new*].
 Nāva-gv-a, m. *an ancient priest*, iv. 51, 4; pl. a family of ancient priests, x. 14, 6 [having nine cows: gu = gó].
 nāv-yas, cpv. a. *renewed*, v. 11, 1 [Lat. *nov-ior*].
 1. náś *be lost*, IV. P. náśya; ao. neśat, vi. 54, 7.
 2. náś *reach*, I. náśa.
 ví- *reach*, ii. 35, 6.
 náś, f. *night*, vii. 71, 1.
 nas-tá, pp. *lost*, vi. 54, 10 [nas *be lost*].
 nas, prs. prn., A. *us*, i. 1, 9; 35, 11²; ii. 33, 1. 2. 3. 5. 14; iv. 50, 11; vii. 61, 7²; 63, 6; 71, 2. 4. 6; 86, 8; viii. 48, 6. 8. 15c: x. 14, 14; 15, 1. 6; 34,

14; to us, x. 127, 4; D., i. 1, 9a; 85, 12; 160, 5; ii. 33, 15; iv. 50, 2; v. 83, 5, 6; vi. 54, 5, 10; vii. 63, 6²; vii. 86, 8; 103, 10; viii. 48, 8, 9, 12, 14, 15a; x. 14, 2; 15, 4; 34, 14; 127, 6; 135, 5; G. of us, ii. 33, 4, 13; v. 11, 4; 83, 6; vi. 54, 5; 86, 5; viii. 48, 4², 7, 9; x. 14, 2, 6, 7; 15, 8; 135, 1.
nah bind, IV. náhya.
sām- knit together: irr. pf. 2. pl. anāha, viii. 48, 5.
nā = ná not, x. 34, 8.
nāka, n. firmanent, i. 85, 7; vii. 86, 1; x. 90, 16.
nālī, f. flute, x. 135, 7.
nāth-itā, pp. distressed, x. 34, 3 [nāth seek aid].
nādyā, m. son of streams, ii. 35, 1.
nādh-amāna, pr. pt. A. seeking aid, suppliant, ii. 12, 6; 83, 6.
nānā, adv. separately, ii. 12, 8.
nābhi, f. navel, x. 90, 14.
nā-man, n. name, ii. 33, 8; 35, 11; vii. 103, 6 [Gk. ὄνομα, Lat. nomen, Go. namō, Eng. name].
nārī, f. woman, ii. 33, 5 [from nār man].
nāsatya, m. du. epithet of the Aśvins, vii. 71, 4 [nā + asatyā not untrue].
ni-kṛt-van, a. deceitful, x. 34, 7 [ni down + kr do].
ni-citā, pp. known, ii. 12, 13 [ni + ci note].
niṇyā, n. secret, vii. 61, 5.
ni-todīn, a. piercing, x. 34, 7.
ni-drā, f. sleep, viii. 48, 14 [ni + drā sleep; cp. Gk. δαρ-θάνα, Lat. dor-mio].
ni-dhī, m. treasure, viii. 29, 6; deposit, x. 15, 5 [ni down + dhi = dhā put].
ni-dhruvi, a. persevering, viii. 29, 3 [ni + dhruvi firm].
ni-pādā, m. valley, v. 83, 7 [ni down + pādā, m. foot].
nir-āyaṇa, n. exit, x. 135, 6 [nis out + āy-ana going: i go].
ni-vāt, f. depth, x. 127, 2 [ni down].
ni-vésanī, a. causing to rest, i. 35, 1 [from cs. of ni + viś cause to turn in].
ni-satta, pp. with ā, having sat down in (ic.), x. 15, 2 [ni + sad sit down].
ni-sād-yā, gd. having sat down, ii. 35, 10; x. 15, 6; with ā, x. 14, 5.
ni-siñc-ánt, pr. pt. pouring down, v. 83, 6 [sic sprinkle].
niṣkā, m. necklace, ii. 33, 10.

niṣ-kṛtā, n. appointed place, x. 34, 5 [pp. arranged: nis out + kr make].
nī lead, I. náya; 2. pl. ipv., x. 34, 4.
sām- conjoin with (inst.), vi. 54, 1.
nic-ā, adv. down, x. 34, 9 [inst. of nyāñc downward].
nū, adv. now, i. 154, 1; ii. 33, 7; iv. 51, 9; x. 34, 14²; 168, 1; = inter. pel. pray? vii. 86, 2 [Gk. νύ, OI. nu, ŌG. nu].
nud push, VI. nudā; pf. 3. pl. ā. nudre, i. 85, 10, 11.
prā- push away: pf. vii. 86, 1.
nū, adv. = nū now, vii. 63, 6 [ŌG. nū].
nū-tana, a. present, i. 1, 2 [nū now].
nū-nām, adv. now, iv. 51, 1; vii. 63, 4; viii. 48, 3; x. 15, 2 [nū now].
nṛ, m. man, pl. N. nāras, i. 85, 8; 154, 5; v. 11, 2, 4; vii. 103, 9 [Gk. ἀνὴρ, ἀνδρῶς].
nṛ-cākṣas, a. (Bv.) observer of men, viii. 48, 9, 15; x. 14, 11 [nṛ man + cākṣas look].
nṛ-pāti, m. lord of men, vii. 71, 4.
nṛ-mnā, a. manliness, valour, ii. 12, 1 [cp. nṛ-mānas manly].
ne-tṛ, m. guide, ii. 12, 7 [nī lead].
nó = ná + u also not, vi. 54, 3.
nāu, f. ship, x. 135, 4 [Gk. ναῦς, Lat. nāv-i-s].
ny-āñc, a. downward, v. 83, 7 [ni down + -añc -ward].
ny-ūpta, pp. thrown down, x. 34, 5, 9 [ni + vap strew].
Pakṣ-in, a. winged, x. 127, 5 [pakṣā, m. wing].
pác-ant, pr. pt. cooking, ii. 12, 14, 15 [pac cook, Lat. coquo for pego, OSI. 3. s. pētētū].
pāñca, nm. five, iii. 59, 8 [Av. panca, Gk. πέντε, Lat. quinque].
pān-i, m. niggard, iv. 51, 3 [paṇ bargain].
pat fly, I. pāta, x. 14, 16; cs. patāya full, v. 83, 4 [Gk. πέτ-ε-ραυ flies, Lat. pet-o].
pāt-i, m. lord, pl. N. pātayas, iv. 50, 6; 51, 10; viii. 48, 13 [Gk. πάσις].
pāth, m. path, viii. 29, 6; x. 14, 10 [cp. Gk. πάρος].
path-i, m. path, i. 35, 11; x. 14, 7: 168, 3.
pathi-kṛt, m. path-maker, x. 14, 15 [kṛ-t makina: kr + determinative t].

pathi-rákṣi, a. (Tp.) *watching the path*, x. 14, 11.
 path-yā, f. *path*, x. 14, 2.
 pad *fall*, IV. A. pádyā; pp. papāda, x. 34, 11.
 áva- *fall down*, vi. 54, 3.
 pád, *foot*, du. ab. padbhyām, x. 90, 12.
 14 [Gk. ποδ-, Lat. *ped-*, Eng. *foot*].
 pad-ā, n. *step*, i. 154, 3. 4. 5. 6; ii. 35, 14 [pad *walk*; Gk. πέδ-o-v 'ground'].
 pad-vánt, a. *having feet*, x. 127, 5.
 pan-āyā, gdv. *praiseworthy*, i. 160, 5 [pan *admire*].
 pānthā, m. *path*, i. 35, 11; vii. 71, 1; x. 14, 1 [cp. Gk. πόντο-s].
 pánya-tama, spv. gdv. *most highly to be praised*, iii. 59, 5 [pānya, gdv. *praiseworthy*: pan *admire*].
 paprath-ānā, pf. pt. A. *spreading oneself*, iv. 51, 8 [prath *spread*].
 pāy-as, n. *milk, moisture*, i. 160, 3 [pi *swell*].
 pār-a, a. *farther*, ii. 12, 8; *higher*, x. 15, 1; *remote*, x. 15, 10 [pr *pass*].
 para-mā, spv. a. *farthest*, iv. 50, 8; x. 14, 8; 129, 7; *highest*, i. 154, 5. 6; ii. 35, 14; iv. 50, 4.
 par-ās, adv. *far away*, ii. 35, 6; *beyond*, x. 129, 1. 2.
 parās-tād, adv. *from afar*, vi. 54, 9; *above*, x. 129, 5.
 parā-yānt, pr. pt. *departing*, x. 34, 5 [pārā *away*, Gk. πέρα *beyond*, + i *go*].
 parā-vāt, f. *distance*, i. 35, 3; iv. 50, 3.
 pári, prp. *round*; with ab. *from*, ii. 35, 10; x. 135, 4 [Av. *pāri*, Gk. περί].
 pari-dhī, m. pl. *sticks enclosing the altar*, x. 90, 15 [pāri *round* + dhi reduced form of dhā *put*].
 pari-bhū, a. *being around, encompassing* (acc.), i. 1, 4 [bhū *be*].
 parivatsar-īna, a. *yearly*, vii. 10, 8 [pāri- + vatsarā, m. *complete year*].
 pári-śkrta, pp. *adorned*, x. 135, 7 [pāri *round* + skr = kr *make* = *put*].
 pareyi-vāms, red. pf. pt. *having passed away*, x. 14, 1 [pārā *away* + iy-i-vāms: *from i go*].
 Parjānya, m. a *god of rain*, v. 83, 1-5. 9.
 Parjānya-jinvita, pp. *quickened by Parjānya*, vii. 103, 1 [jinv *sec. root* = ji- *nu from ji quicken*].
 pary-ā-vivṛtsant, pr. pt. ds. *wishing to revolve hither* (acc.), vii. 63, 2 [vrt *turn*].

pārva-ta, m. i. 85, 10; ii. 12, 2. 11.
 [jointed; Lesbian Gk. πέππα *'limits*
 pār-van, n. *joint, section*, vii. 103, 5; vi. 48, 5 [cp. Gk. περφα in πεπα *'finish* for περφαω].
 pav-i, m. *felly*, vi. 54, 3.
 pavitra-vant, a. *purifying*, i. 160, [pavitra, n. *means of purification*; rc pū *purify*].
 paś = spaś *see*, i. 35, 2; x. 14, 7 [*spas*, Lat. *spec-iō*].
 paś-ū, m. *beast*, x. 90, 8; *victim*, x. 15 [Av. *pasu-*, Lat. *pecu-s*, C *faihu*].
 paśu-tṛp, a. *cattle-stealing*, vii. 86, 5 [*be pleased with*].
 paścā-tād, adv. *behind*, viii. 48, [paścā *inst. adv.* Av. *pasca* *'behind* paścād, (ab.) *adv. behind*, x. 90, 5; *as towards*, x. 135, 6.
 1. pā *drink*, I. piba, iv. 50, 10; root āpāma, viii. 48, 3 [cp. Lat. *be drink*].
 sām- *drink together*, x. 135, 1.
 2. pā *protect*, II. pāti, *from* (ab.), ii. 6; vii. 61, 7; 63, 6; 71, 6; 86, 8; v. 48, 15.
 pāth-as, n. *path*, vii. 63, 5; *domain* 154, 5 [related to pāth, m. *path*].
 pād-a, m. *foot*, x. 90, 11; *one-fourth* 90, 3. 4 [sec. stem formed from pād-am of pād *foot*].
 pāpāyā, *inst. f. adv. evilly*, x. 135 [pāpā, a. *bad*].
 pār-ā, m. *farther shore*, ii. 33, 3 [pr 2 = *crossing*; Gk. πόρο-s *'passage*].
 pārthiva, a. *earthly*, i. 154, 1; x. 14, 1 [a. *from prthivī earth*].
 pāv-akā, a. *purifying*, iv. 51, 2; vii. 2. 3 [pū *purify*].
 pi *swell*, I. pāyate; pf. pīpāya, ii. 35 viii. 29, 6.
 pi-tū, m. *drink*, x. 15, 3 [pā *drink*].
 pi-tf, m. *father*, i. 1, 9; 160, 2. 3; ii. 1. 12. 13; iv. 50, 6; v. 83, 6; vii. 1. 3; viii. 48, 4; x. 14, 5. 6; 34, 4; 1. 1; pl. *fathers, ancestors*, viii. 48, 12. x. 14, 2. 4. 7. 8. 9; 15, 1-13 [parhp, Lat. *pater*, Go. *fadar*].
 pītr-ya, a. *paternal*, vii. 86, 5; viii. 4 [pitf *father*].
 pinv *yield abundance*, I. pinva, iv. 50 *overflow*, v. 83, 4 [sec. root = pi- *from pi swell*].
 prā- *pour forth*, v. 83, 6

- piś *adorn*, VI. piśā: pf. pipīśúr, vii. 103, 6; A. pipīśe, ii. 33, 9.
- pi-tā, pp. *drunk*, viii. 48, 4, 5, 10, 12.
- piyūga, m. n. *milk*, ii. 35, 5 [pi *swell*].
- putrā, m. *son*, i. 160, 3; v. 11, 6; vii. 103, 3; x. 15, 7; 34, 10.
- pūnar, adv. *again*, vi. 54, 10; x. 14, 8; 90, 4; 125, 2; *back*, x. 14, 12.
- punar-hān, a. *striking back*, x. 34, 7.
- punānā, pr. pt. *purifying*, vii. 49, 1 [pū *purify*].
- pūr, f. *citadel*, ii. 35, 6 [pūr *fill*].
- pūram-dhi, f. *reward*, iv. 50, 11 [a. dhi *testifying*; reduced form of dhā, *abundance*, pūr-am acc.].
- purās-tēd, adv. *in the east*, iv. 51, 1, 2, 8; *forward*, v. 83, 8; *before*, viii. 48, 15; *in front*, x. 135, 6.
- purā, adv. *formerly*, iv. 51, 7.
- purā-nā, a., f. f. *ancient*, iv. 51, 6; m. pl. *ancients*, x. 135, 1, 2 [purā *formerly*].
- puru-tāma, a. spv. *most frequent*, iv. 51, 1 [purū, Gk. πολλός].
- puru-trā, adv. *in many places*, x. 127, 1; *in many ways*, vii. 103, 6.
- puru-rūpa, a. (Bv.) *having many forms*, ii. 33, 3.
- Pūru-ṣa, m. *the primeval Male*, x. 90, 1, 2, 4, 6, 7, 11, 15.
- puruṣā-tā, f. *human frailty*, x. 15, 6.
- purō-hita, pp. *placed in front*, m. *domestic priest*, i. 1, 1; v. 11, 2 [purās + hitā, pp. of dhā *put*].
- purō-hiti, f. *priestly service*, vii. 61, 7.
- puṣ-tā, n. (pl.) *earnings*, ii. 12, 4 [pp. of puṣ *thrive*].
- puṣ-ti, f. *earnings*, ii. 12, 5; *prosperity*, viii. 48, 6.
- pū *purify*, IX. punāti, i. 160, 3.
- pūr-nā, pp. *full*, i. 154, 4; vii. 103, 7 [pūr *fill*: cp. Gk. πολλοί 'many', Eng. *full*].
- pūruṣa, m. *metrical for pūruṣa*, x. 90, 3, 5.
- pūr-va, a. *former*, i. 1, 2; *being in front*, iv. 50, 8; *early, ancient*, x. 14, 2, 7, 15; 15, 2, 8, 10; 90, 16.
- pūrva-jā, a. *born of old*, x. 14, 15 [jā *be born*].
- pūrva-bhāḥ, a. *receiving the preference*, iv. 50, 7 [bhaḥ *share*].
- pūrva-sū, a. *bringing forth first*, ii. 35, 5.
- pūrvāhn-ā, m. *morning*, x. 34, 11 [pūrvā *early* + ahna = *āhan day*].
- pūrv-yā, a. *ancient*, i. 35, 11; x. 14, 7.
- Pūs-ān, m. *a solar deity*, vi. 54, 1-6, 8-10 *prosperer* [pus *thrive*].
- pr take across, III. P. pīpartī; ipv. pīprtām, vii. 61, 7; II. P. pārṣi = ipv., ii. 33, 3.
- prec mix. VII. prnākti.
- sām-, A. prnāktē, *minge*, vii. 103, 4.
- prchā-māna, pr. pt. A. *asking oneself*, x. 34, 6 [prach *ask*].
- pr̥t-anā, f. *battle*, i. 85, 8.
- pr̥thiv-ī, f. *earth*, i. 35, 8; 154, 4; ii. 12, 2; iii. 59, 1, 3, 7; iv. 51, 11; v. 83, 4, 5, 9; vii. 61, 3; x. 168, 1 [the broad one = pr̥thivī, f. of pr̥thū from prath *spread*].
- pr̥ś-ni, a. *speckled*, i. 160, 3; vii. 103, 4, 6, 10.
- Pr̥ṣni-mātr, a. (Bv.) *having Pr̥ṣni as a mother*, i. 85, 2.
- pr̥ṣat-ī, (pr. pt.) f. *spotted mare*, i. 85, 4, 5.
- pr̥ṣad-ājyā, n. *clotted butter*, x. 90, 8.
- pr̥ṣ-ant, (pr. pt.) a. *variegated*, iv. 50, 2.
- pr̥ṣ *fill*, IX. prnāti, ii. 35, 3.
- ā-*fill up*, v. 11, 5; vii. 61, 2.
- pépiś-at, pr. pt. int. *thickly painting*, x. 127, 7 [piś *paint*].
- pós-a, m. *prosperity*, i. 1, 3 [pus *thrive*].
- pra-ketā, m. *beacon*, x. 129, 2 [prā + cit *appear*].
- prach *ask*. VI. prchā, ii. 12, 5; vii. 86, 3 [sec. root: praś + cha; cp. Lat. *posco* = *porc-sco* and *prec-or*, OG. *for-sc-ōn*].
- pra-jā, f. *offspring*, ii. 33, 1; pl. *progeny*, ii. 35, 8; = *men*, v. 83, 10 [cp. Lat. *pro-gen-ies*].
- prajā-vant, a. *accompanied by offspring*, iv. 51, 10.
- prati-kāmām, adv. *at pleasure*, x. 15, 8 [kāma *desire*].
- prātijan-ya, a. *belonging to adversaries*, iv. 50, 9; n. *hostile force*, iv. 50, 7 [prati-janā, m. *adversary*].
- prati-dīvan, m. *adversary at play*, x. 34, 6 [div *play*].
- prati-doṣām, adv. *towards eventide*, i. 35, 10 [doṣā *evening*].
- prati-būdhya māna, pr. pt. *awaking towards* (acc.), iv. 51, 10.
- prati-māna, n. *match*, ii. 12, 9 [counter-measure: mā *measure*].
- prā-tir-am, acc. inf. *to prolong*, viii. 48, 10 [tr *cross*].
- pra-tnā, a. *ancient*, iv. 50, 1 [prā *before*].

prath spread out, I. Ā. prātha : ppf. pa-prāthat, vii. 86, 1.
 pra-thamā, ord. first, i. 35, 14; v. 11, 2; vi. 54, 4; x. 14, 2; 34, 12; 90, 16; 129, 4; chief, ii. 12, 1 [= pra-tamā foremost; OP. *pra-tama*].
 prathama-jā, a. first-born, x. 168, 3 [jā = jan].
 prathamā-m, adv. first, iv. 50, 4.
 pra-diś, f. control, ii. 12, 7 [diś point].
 pra-bodhāyant, cs. pr. pt. awakening, iv. 51, 5 [budh wake].
 prā-yata, pp. extended, i. 154, 3; offered, x. 15, 11, 12 [yam stretch out].
 prā-yati, f. impulse, x. 129, 5 [yam extend].
 prāyas-vant, u. offering oblations, iii. 59, 2 [prāy-as enjoyment from prī please].
 pra-yotf, m. warder off, vii. 86, 6 [2. yu separate].
 pra-vāt, f. slope, downward path, i. 35, 3; height, x. 14, 1 [prā forward].
 pravāte-jā, a. born in a windy place, x. 34, 1 [pra-vātā + jā = jan].
 pra-vāsā, m. traveller, viii. 29, 8 [prā + vas dicell away from home].
 prā-viśta, pp. having entered, vii. 49, 4 [viś enter].
 pra-sargā, m. discharge, vii. 103, 4 [srj emit].
 pra-savitf, m. rouser, vii. 63, 2 [sū stimulate].
 prā-siti, f. toils, x. 34, 15 [si bind].
 prā-sūta, pp. aroused, vii. 63, 4 [sū impel].
 pra-starā, m. strewn grass, x. 14, 4 [str strew].
 prā fill [extended form, pr-ā, of pf. fill].
 ā- pervade, s. ao. āprās, x. 127, 2.
 prāñc, a., f. prāñc-i, forward, x. 34, 12; facing, x. 135, 3 [prā + añc].
 prāñā, m. breath, x. 90, 13 [prā + an breathe].
 prā-vfś, f. rainy season, vii. 103, 3, 9 [vfś rain].
 prāvṛś-ā, a., f. f. belonging to the rains, vii. 103, 7.
 prā-vep-ā, a. dangling, x. 34, 1 [prā + vip tremble].
 priy-ā, a. dear, i. 85, 7; 154, 5; ii. 12, 15; viii. 48, 14; x. 15, 5 [prī please].
 Phaligā, cave, iv. 50, 5.
 Bad-dhā, pp. bound, x. 34, 4 [bandh bind].

bandh bind, ix. tadhnāti : ipf. ābadh-nan, x. 90, 15.
 bāndh-u, a. akin, i. 154, 5; n. bond, x. 129, 4 [bandh bind].
 babhrū, a. (rudrāy) brown, ii. 33, 5, 8, 9, 15; vii. 103, 10; viii. 29, 1; x. 34, 5, 11, 14.
 barh-āpa magic power, x. 34, 7 [brh make big].
 barhi-śād, a. (Tp.) sitting on the sacrificial grass, x. 15, 3, 4 [for barhi-śād : śād sit].
 barhiś-yā, a. placed on the sacrificial grass, x. 15, 5 [barhis].
 barh-is, n. sacrificial grass, i. 85, 6, 7; v. 11, 2; x. 14, 5; 15, 11; 90, 7.
 bah-ū, a. many, ii. 35, 12; x. 14, 1; 34, 13.
 bādḥ drive away, I. Ā. bādḥate, x. 127, 2; int. bādḥadhe press apart, vii. 61, 4.
 āpa- drive away, i. 35, 3, 9; 85, 3.
 bāh-ū, m. arm, i. 85, 6; du. x. 90, 11, 12 [Av. *bāzu*, Gk. *πῆξυ-s*, OG. *bvog*].
 bibhy-at, pr. pt. fearing, x. 34, 10 [bhī fear].
 bibhr-at, pr. pt. bearing, vii. 103, 6 [bhr bear].
 bil-ma, n. shavings, ii. 35, 12.
 budh-ānā, ao. pt. A. waking, iv. 51, 8.
 budh-nā, m. n. bottom, x. 135, 6 [Lat. *fundu-s*].
 brh-āt, (pr. pt.) adv. aloud, ii. 33, 15; 35, 15.
 brh-ānt, a. lofty, i. 35, 4; v. 11, 1; vii. 61, 3; 86, 1; x. 34, 1; amṛ, i. 160, 5; n. the great world, x. 14, 16 [pr. pt. of brh make big].
 Bṛhas-pāti, m. Lord of prayer, name of a god, iv. 50, 1, 2, 3, 4, 5, 6, 7, 10, 11; x. 14, 3 [brh-as prob. gen. = brhās; cp. brāhmaṇas pāti].
 bodhi, 2. s. ipv. a.o. of bhū be, ii. 33, 15 [for bhū-dhi].
 brāh-man, n. prayer, ii. 12, 14; vii. 61, 2, 6; 71, 6; 103, 8 [brh speak].
 brāh-mān, m. priest, iv. 50, 8, 9; Brahmin, ii. 12, 6 [brh see?].
 brāhmaṇā, m. Brahmin, vii. 103, 1, 7, 8; 90, 12.
 bruv-ānt, pr. pt. calling (acc.), viii. 48, 1 [brū speak].
 bruv-ānā, pr. pt. speaking, iii. 59, 1 [brū speak].
 brū speak, II. bravīti, i. 35, 6; sb. bravat, vi. 54, 1, 2; tell, op. x. 135, 5.

- ādhi- *speak for* (acc.), i. 35, 11; x. 15, 5.
 ūpa-, *Ā. implore*, iv. 51, 11.
- Bhaks-á, m. *draught*, x. 34, 1 [bhak-s, sec. root *consume* from bhaj *partake of*].
 bhaj *partake of* (gen.), x. 15, 3; s ao., viii. 48, 1, 7.
 bhadr-á, a. *auspicious*, i. 1, 6; ii. 35, 15; iii. 59, 4; iv. 51, 7; x. 14, 6, 12 [*praiseworthy*: bhand *be praised*].
 Bhar-atá, m. pl. name of a tribe, v. 11, 1.
 bhār-ant, pr. pt. *bearing*, i. 1, 7 [bhr̥ *bear*].
 bhāv-ya, a. *that will be, future*, x. 90, 2 [gdv. of bhū *be*].
 bhā *shine*, II. P. bhāti.
 āva- *shine down*, i. 154, 6.
 vi- *shine forth*, ii. 35, 7, 8; v. 11, 1.
 bhid *split*, VII. bhinātti [Lat. *find-o*].
 vi- *split open*, i. 85, 10.
 bhiśák-tama, m. spv. *best healer*, ii. 33, 4 [bhiśáj *healing*].
 bhiśáj, m. *physician*, ii. 33, 4.
 bhī *fear*, I. Ā. bhāyate, i. 85, 8; ii. 12, 13; pf. bibhāya, v. 83, 2; s ao. ābhāyur, viii. 43, 11.
 bhī-má, a. *terrible*, i. 154, 2; ii. 33, 11 [bhī *fear*].
 bhuṛ *quiver*, int. járbhuriti, v. 83, 5.
 bhūv-ana, n. *creature*, i. 85, 2, 5, 6; 85, 8; 154, 2, 4; 160, 2, 3; ii. 35, 2, 8; vii. 61, 1; *world*, ii. 33, 9; v. 83, 2, 4; iv. 51, 5; x. 168, 2, 4 [bhū *be*].
 bhū *become, be*, I. bhāva, i. 1, 9; v. 83, 7, 8; ipv., x. 127, 6; pr. sb., viii. 43, 2; ipf. ābhavat, v. 11, 3, 4; x. 135, 5, 6; *come into being*, x. 90, 4; pf. babhūva, ii. 12, 9; vii. 103, 7; x. 34, 12; pf. op. babhūyāt, iv. 51, 4; root ao., viii. 43, 3; ābhūvan, vii. 61, 5; root ao. sb. bhuvāni, vii. 86, 2; ipv. bhūtu, iv. 50, 11 [cp. Gk. φύ-ω, Lat. *fu-i-f*].
 abhi- *be superior to* (acc.), iii. 59, 7.
 ā- *arise*, pf., x. 129, 6, 7; 163, 3.
 āvis- *appear*, vii. 103, 8.
 sám- *do good to* (dat.), viii. 43, 4.
 bhū-tá, pp. *been*, x. 90, 2; n. *being*, x. 90, 3.
 bhū-man, n. *earth*, i. 85, 5; vii. 86, 1; x. 90, 1, 14 [cp. Gk. φύ-μα 'growth'].
 bhū-ri, a. *great*, ii. 33, 9; *much*, ii. 33, 12; adv. *greatly*, i. 154, 6.
- bhūri-śrīga, a. (Bv.) *many-horned*, i. 154, 6.
 bhūr-ni, a. *angry*, vii. 86, 7.
 bhūs *strive*, I. P. bhūṣati [extended form of bhū *be*].
 pári- *surpass*, ii. 12, 1.
 bhr̥ *bear*, III. bibharti, ii. 33, 10; iii. 59, 8; *hold*, iv. 50, 7; viii. 29, 3, 4, 5 [Gk. φέρω, Lat. *ferō*, Arm. *berem*, OI. *berim*, Go. *baira*].
 vi-, I. bhara, *carry hither and thither*, v. 11, 4.
 Bhṛg-u, m. pl. a family of ancient priests, x. 14, 6.
 bheśaj-á, a. *healing*, ii. 33, 7; n. *medicine, remedy*, ii. 33, 2, 4, 12, 13 [bhiśáj *healing*].
 bhóg-a, m. *use*, x. 34, 3 [bhuj *enjoy*].
 bhōj-á, m. *liberal man*, iv. 51, 3.
 bhōj-ana, n. *food*, v. 83, 10 [bhuj *enjoy*].
 bhyas = bhī *fear*, I. Ā. bhyāsate, ii. 12, 1.
 bhrāj *shine*, I. Ā. bhrājate.
 vi- *shine forth*, i. 85, 4.
 bhrāja-māna, pr. pt. Ā. *shining*, vii. 63, 4.
 bhrā-tr, m. *brother*, x. 34, 4 [Gk. φράτρω, Lat. *frāter*, OI. *brāthir*, Go. *brōthar*, OI. *bratrū*].
- Mah, mām̐h *be great*, mām̐hate and mām̐he (3. s.).
 sám- *consecrate*, vii. 61, 6.
 maghā-vant, m. *liberal patron*, ii. 33, 14; 35, 15 [magh-á *bounty*: mah *be great*].
 maghóni, a. f. *bounteous*, iv. 51, 3 [f. of maghāvan].
 mandūka, m. *frog*, vii. 103, 1, 2, 4, 7, 10.
 math-itá, pp. *kindled by friction*, viii. 48, 6.
 math-yá-māna, pr. pt. ps. *being rubbed*, v. 11, 6.
 mad *rejoice*, I. mada, *in* (lc.), i. 85, 1; 154, 5; *in* (inst.), 154, 4; x. 14, 3, 7; *with* (inst.), x. 14, 10; *be exhilarated*, viii. 29, 7; *drink with exhilaration*, vii. 49, 4; cs. mādaya, *A. rejoice*, x. 15, 14; *in* (inst.), x. 14, 14; (gen.), i. 85, 6; *with* (inst.), x. 14, 5; *gladden*, x. 34, 1 [Gk. μαδάω, Lat. *madeō* 'drip'].
 mād-a, m. *intoxication*, i. 85, 10; viii. 48, 6.
 mada-cyūt, a. *reeling with intoxication*, i. 85, 7 [cyu *move*].

mārt-ya, a. mortal; m. mortal man, i. 35, 2; vii. 61, 1; 71, 2; viii. 48, 1. 3. 12; x. 15, 7.
marmrjyā-māna, pr. pt. int. making bright, ii. 35, 4 [mrj wipe].
māh, a. great, ii. 33, 8; G. mahās, iv. 50, 4; f. -ī, v. 11, 5 [Av. maz 'great'; from mah be great].
mah-ān, m. greatness, ii. 12, 1; 35, 2 [mah be great].
mah-ānt, a. great, iii. 59, 5; v. 11, 6; 83, 8; vii. 63, 2; x. 34, 12 [pr. pt. of mah be great].
mahā-vadha, a. (Bv.) having a mighty weapon, v. 83, 2.
māh-i, a. great, i. 160, 5; ii. 12, 10; v. 83, 5; viii. 29, 10 [mah be great].
mahi-tvā, n. greatness, vii. 61, 4.
mahi-tvanā, n. greatness, i. 85, 7.
mah-in, a., f. -ī, great, i. 160, 2. 5.
mah-i-mān, m. greatness, i. 85, 2; ii. 35, 9; iii. 59, 7; vii. 86, 1; x. 90, 3. 16; 168, 1; power, x. 129, 3; pl. powers, x. 129, 5.
mah-i, a. f. great, ii. 33, 8. 14; x. 14, 1 [mah be great].
mā-hyam, prs. prn. D. to me, x. 34, 1. 2 [cp. Lat. mihī].
ma measure, III. A. mīmīte.
vi-measure out: pf. vi-mamś, i. 154, 1. 3; 160, 4; ii. 12, 2.
ma, enc. prs. prn. A. me, ii. 33, 6. 7; viii. 48, 5. 6. 10; x. 34, 1. 2; 127, 7 [Lat. mī, Eng. me].
mā, proh. pel. not, ii. 33, 1. 4. 5; viii. 48, 8. 14; x. 15, 6; 34, 13. 14 [Gk. μή 'not'].
mā-kis, proh. prn. pel. not any one, vi. 51, 7 [Gk. μή-τις 'no one'].
mā-kim, proh. prn. pel. no one, vi. 54, 7.
Mātali, m. a divine being, x. 14, 3.
ma-tē, f. mother, i. 160, 2; v. 11, 3; x. 34, 4. 10 [Gk. μήτηρ, Lat. māter, OI. mathir, Eng. mother].
madhvi, m. du. lovers of honey, vii. 71, 2 [mādhu honey].
mānuṣya, a. human; m. man, vii. 63, 1 [mānuṣ man].
mān, prs. prn. A. me, vii. 49, 1-4.
ma-yā, f. mysterious power, i. 160, 3 [mā may].
ma-yi, a. loving, vii. 103, 2 [mā bhava].
manuṣya-mānuṣya vii. 61, 4 [mānuṣya manu-

ni-tá, pp. *set up*, iv. 51, 2 [mi *set up*].
 nitá-jāu, a. (Bv.) *for m-l. need*, iii. 59, 3.
 ti-trá, m. a sun god, iii. 59, 1-9; vii.
 61, 4; 63, 1, 6; n. *friendship*, x. 34,
 14.
 tītrā-Vāruṇā, du. cd. *Mitra and Varuṇa*,
 i. 85, 1; vii. 61, 2, 3, 6, 7; 63, 5.
 tī damage, IX. mināti [cp. Gk. *μν-ν-ω*,
 Lat. *mi-nu-o*].
 ā- *diminish*, ii. 12, 5.
 prā- *infringe*, vii. 63, 3; 103, 9; viii.
 48, 9.
 ūdh-vāms, a. *bounteous*, ii. 33, 14; vii.
 86, 7 [unred. pf. pt., probably from
 mih *rain*].
 rūkha, n. *mouth*, x. 90, 11-13.
 uuc release, VI. muñcā: ppf. āmumuk-
 tam, vii. 71, 5.
 ucd *be merry*, I. ā. mōda.
 prāti- *exult*, v. 83, 9.
 ūg-ā, m. *beast*, i. 154, 2; ii. 33, 11.
 ūj wipe, II. mārjmi.
 sām- *rub bright*, ii. 35, 12.
 ūd *be gracious*, VI. mṛlā, ii. 33, 11, 14;
 viii. 48, 9; x. 34, 14; cs. mṛlāya, *id.*,
 viii. 48, 8.
 ūlay-āku, a. *merciful*, ii. 33, 7 [mṛd *be*
gracious].
 ūl-ikā, n. *mercy*, vii. 86, 2; viii. 48, 12
 [mṛd *be gracious*].
 ū-tyū, m. *death*, x. 129, 2 [mṛ *die*].
 ūś touch, VI. mṛśā.
 pāri- *embrace*, x. 34, 4.
 ūś *be heedless*, IV. mṛṣya.
 āpi- *forget*, vi. 54, 4.
 ūe, enc. prs. prn. D. *to me*, vii. 63, 3;
 86, 3, 4; x. 34, 13; G. *of me*, ii. 35, 1;
 vii. 86, 2; viii. 29, 2 [Gk. *μοι*].
 ūajavatā, a. *coming from Mājavant*, x.
 34, 1.
 ū, rel. prn. *who, which, that*: N. yās, i.
 35, 6; 154, 1², 3, 4; 160, 4; ii. 12, 1-
 7, 9-15; 33, 5, 7; iii. 59, 2, 7; iv. 50,
 1, 7, 9; vi. 54, 1, 2, 4; vii. 61, 1; 63,
 1, 8; vii. 71, 4; 86, 1; viii. 48, 10², 12;
 x. 14, 5; 34, 12; 129, 7; f. yā, iv. 50,
 3; n. yād, i. 1, 6; ii. 35, 15; vii. 61,
 2; 63, 2; 103, 5, 7; x. 15, 6; 90, 2³,
 12; 129, 1, 3, 4; 135, 7; with *kīṃ* ca
whatever, v. 83, 9; A. yām, i. 1, 4; ii.
 12, 5, 7, 9; 35, 11; viii. 48, 1; x. 135,
 3, 4; I. yēna, i. 160, 5; ii. 12, 4; iv.
 61, 4; f. yāyā, iv. 51, 6; Ab. yāsmād,
 ii. 12, 9; G. yāyā, i. 154, 2; ii. 12,

1, 7⁴, 14²; 35, 7; v. 83, 4³; vii. 61,
 2; x. 34, 4; f. yāyās, x. 127, 4; L.
 yāsmīn, iv. 50, 8; x. 135, 1; du. yāu,
 x. 14, 11; pl. N. yē, i. 35, 11; 85, 1,
 4; iv. 50, 2; x. 14, 3, 10; 15, 1-4, 8-
 10, 13², 14²; 90, 7, 8; with *ké* *what-*
ever, x. 90, 10; f. yās, vii. 49, 1, 2, 3;
 n. yāni, ii. 33, 13; yā, i. 85, 12; ii.
 33, 13³; iv. 50, 9; vii. 86, 5; A. m.
 yān, x. 14, 3; 15, 13²; G. f. yāsām,
 vii. 49, 3; L. f. yāsu, iv. 51, 7; vii.
 49, 4⁴; 61, 5.
 yaks-ā, n. *mystery*, vii. 61, 5.
 yaj sacrifice, I. yāja; ipf. āyajanta, x.
 90, 7, 16.
 yaj-atā, a. *adorable*, i. 35, 3, 4; ii. 33, 10
 [Av. *yazata*; from yaj *worship*].
 yaj-ātha, m. *sacrifice*, v. 11, 2 [yaj
worship].
 yāja-māna, m. *sacrificer*, vi. 54, 6 [pr.
 pt. ā. of yaj *worship*].
 yāj-us, n. *sacrificial formula*, x. 90, 9
 [yaj *worship*].
 yaj-ñā, m. *worship, sacrifice*, i. 1, 1, 4;
 ii. 35, 12; iv. 50, 6, 10; v. 11, 2, 4;
 vii. 61, 6, 7; x. 14, 5, 13; 15, 6, 13;
 90, 7-9, 15, 16² [Av. *yasna*, Gk. *ἀρνέ-ς*].
 yajñā-ketu, a. (Bv.) *whose token is sacri-*
fice, iv. 51, 11.
 yajdā-manman, a. (Bv.) *whose heart is*
set on sacrifice, vii. 61, 4.
 yajñ-īya, a. *worthy of worship, holy*, iii.
 59, 4; *adorable*, x. 14, 5, 6 [yajñā
worship].
 yat array oneself, I. yāta: pf. i. 85, 8;
 cs. yātāya *marshal, stir*, iii. 59, 1;
clear off, x. 127, 7.
 yā-tas, adv. *whence*, x. 129, 6, 7 [prn.
 root yā].
 yā-ti, prn. *how many*, x. 15, 13 [prn.
 root yā].
 yā-tra, rel. adv. *where*, i. 154, 5, 6; vii.
 63, 5; viii. 29, 7; 48, 11; x. 14, 2, 7;
 90, 16 [prn. root yā].
 yā-thā, rel. adv. *how*, x. 135, 5, 6; *so that*,
 ii. 33, 15; unaccented = *iva like*, viii.
 29, 6 [prn. root yā].
 yathā-vaśām, adv. *according to (thy, his)*
will, x. 15, 14; 163, 4 [vāśa, m.
will].
 yā-d, ej. *when*, i. 85, 3, 4, 5, 7, 9; iv. 51,
 6; v. 83, 2-4, 9; vii. 103, 2-5; x. 34,
 5; 90, 6, 11, 15; *in order that*, vii. 71,
 4; *so that*, vii. 86, 4; *since*, i. 160, 2;

yád-i vā, cj. *whether*, x. 129, 7; or, or else, *ibid.* [yá-d-i í', rel. adv. + vā or].
y-ánt, pr. pt. *going*, vii. 61, 3 [i go].
yam *extend, bestow*, I. yácha, iv. 51, 10; v. 83, 5; pf. A. yemre submit to (dat.), iii. 59, 8; s ao. *bestow on* (dat.), ii. 83, 15.
ádhi- *extend to* (dat.), i. 85, 12.
ā- *guide to* (lc.), root ao. inj. yamat, x. 14, 14.
ni- *bestow*, iv. 50, 10.
prā *present a share of* (gen.), x. 15, 7.
vi- *extend to*, i. 85, 12.
Yam-á, m. god of the dead, i. 85, 6; x. 14, 1-5, 7-16; 15, 8; 135, 1, 7.
yāś-ās, a. *glorious*, i. 1, 3; iv. 51, 11; viii. 48, 5.
yahví, f. *swift one*, ii. 83, 9; 85, 14.
yā go, II. yāti, i. 35, 3^a, 10; vii. 49, 3; x. 163, 1.
ā- *come*, i. 85, 2; x. 15, 9.
ūpa ā- *come hither*, vii. 71, 2.
ā ūpa *come hither to*, vii. 71, 4.
pāri prā- *proceed around*, iv. 51, 5.
yātayāj-jana, a. (gov. ed.) *stirring men*, iii. 59, 5 [yātāyant, pr. pt. cs. of yat array oneself + jāna man].
yātu-dhāna, m. *sorcerer*, i. 85, 10 [yātú, m. *sorcery* + dhāna *practising from dhā put, do*].
yā-ma, m. *course*, iv. 51, 4 [yā go].
yā-man, n. *course*, i. 85, 1; *approach*, x. 127, 4 [yā go].
yu *separate*, III. yuyóti, ii. 83, 1, 3; vii. 71, 1, 2; s ao. *depart from* (ab.), ii. 83, 9; cs. yavāya *save from*, viii. 48, 5; yāvāya *ward off*, x. 127, 6.
yuk-tá, pp. *yoked*, vii. 63, 2 [yuj yoke, Gk. *ευνκτός*, Lat. *iunctu-s*, Lith. *junktu-s*].
yuktá-grāvan, a. (By.) *who has to work the stones*, ii. 12, 6.
yuj yoke, VII. yunákti: pf. yuyujé, x. 34, 11; r. ao. áyugdhvam, i. 85, 4.
prā- *yoke in front*, i. 85, 5.
yúdhya-māna, pr. pt. A. *fighting*; m. *fighter*, ii. 12, 9 [yudh *fight*].
yúyudh-i, m. *warrior*, i. 85, 8 [from red. stem of yudh *fight*].
yuva-tí, f. *young maiden*, ii. 85, 4, 11 [f. of yúvan *youth*].
yúv-an, a. *young*, ii. 83, 11; m. *youth*, ii. 85, 4 [Lat. *iuvén-t-s*].

dat. yuvábhyaṁ *to you two*, vii. 61, 7 [= yū- + am].
yuva-yú, a. *addressed to you*, vii. 71, 7.
yūy-ām, prs. prn. pl. N. *you*, iv. 51, 5; vii. 61, 7; 63, 6; 71, 6; 86, 8 [for yūs-ām, Av. *yūš*, *yūšem*, Go. *yūs*].
yūg-a, m. *acquisition*, vii. 86, 8 [yuj yoke].
yó-j-ana, n. *league*, i. 35, 8 [yoking from yuj yoke].
yó-ni, m. *womb*, ii. 85, 10; *abode*, iv. 50, 2; x. 34, 11; *res.p'acle*, viii. 29, 2 [holder from yu hold].
yós-ā, f. *woman*, x. 163, 2.
yós, n. *blessing*, ii. 83, 13; x. 15, 4.
Ramh *hasten*, I. rānha; cs. rāmhāya *cause to speed*, i. 85, 5.
rakṣ *protect*, I. rákṣa, i. 85, 11; 160, 2; iv. 50, 2; vi. 54, 5; viii. 48, 5 [Gk. *ἀλέγω* *ward off*].
rákṣa-māna, pr. pt. A. *protecting*, vii. 61, 3 [rakṣ *protect*].
rakṣ-ās, m. *demon*, i. 85, 10; v. 83, 2.
rakṣ-i-tí, m. *guardian*, x. 14, 11 [rakṣ *protect*].
raghu-pátvan, a. (Tp.) *flying swiftly*, i. 85, 6 [raghú *swift*: Gk. *ελαχύς*].
raghu-syád, a. *swift-gliding*, i. 85, 6 [raghú *swift* + syand *run*].
ráj-as, n. *space air*, i. 85, 4, 9; 154, 1; 160, 1, 4; x. 15, 2; 129, 1 [Gk. *ερεβος*, Go. *rigiz-a*].
rán-ya, a. *glorious*, i. 85, 10 [ran *rejoice*].
rá-tna, n. *gift, treasure*, i. 85, 8 [rá *give*].
ratna-dhā, a. (Tp.) *bestowing treasure*, i. 1, 1.
rá-tha, m. *car*, i. 85, 2, 4, 5; 85, 4, 5; ii. 12, 7, 8; v. 83, 3, 7; vii. 71, 2-4; viii. 48, 5; x. 135, 3-5; 163, 1 [r go].
ráth-ya, a. *belonging to a car*, i. 85, 6.
rad dig, I. ráda: pf. rarāda, vii. 49, 1.
radh-rá, a. *rich*, ii. 12, 6 [rádh *succeed*].
randh *make subject*, IV. P. rádhya: red. ao., ii. 83, 5.
ráp-as, n. *bodily injury*, ii. 83, 3, 7.
ram *set at rest*, IX. rampāti: ipf. ii. 12, 2; I. A. ráma *rejoice in* (lc.), x. 34, 13.
ray-i, m. *wealth*, i. 1, 3; 85, 12; iv. 50, 6, 10; 51, 10; viii. 48, 13; x. 15, 7, 11 [probably from ri = reduced form of rá *give*].
ráv-a, m. *roar*, iv. 50, 1, 4, 5 [ru *cry*].
rás-mí, m. *ray*, i. 85, 7; *cord*, x. 129, 5.

- 32, 12; III. ipv. 2. pl. raridhvam, v. 83, 6.
rāj rule, over (gen.), I. P. rājati, i. 1, 8.
rāj-an, m. king, i. 85, 8; iii. 59, 4; iv. 50, 7, 9; vii. 49, 3, 4; 86, 5; viii. 48, 7, 8; x. 14, 1, 4, 7, 11, 15; 34, 8, 12; 168, 2 [rāj rule, Lat. reg-ō].
rāj-ant, pr. pt. ruling over (gen.), i. 1, 8 [rāj rule].
rājan-ya, a. royal; m. warrior (earliest name of the second caste), x. 90, 12.
rātri, f. night, i. 85, 1; x. 127, 1, 8; 129, 2.
rādh-as, n. gift, blessing, ii. 12, 14 [rādh gratify].
rādh-ō-śēya, n. bestowal of wealth, iv. 51, 3 [dēya, gdv. to be given from dā give].
ri release, IX. rināti, ii. 12, 3.
ānu- flow along, i. 85, 3.
ric leave, VII. P. rinākti, vii. 71, 1 [Gk. λείπω, Lat. linquo].
āti- extend beyond: ps. ipf. āricyata, x. 90, 5.
riś, f. injury, ii. 35, 6.
riś be hurt, IV. riśyati, vi. 54, 3; a. ao. inj., vi. 54, 7, 9; injure, viii. 48, 10.
rih kiss, II. rēdhi, ii. 33, 13.
ruk-mā, m. golden gem, vii. 63, 4 [ruc shine].
ruc shine, I. rōca; cs. rocāya cause to shine, viii. 29, 10.
ruc-ānā, rt. ao. pt. Ā. beaming, iv. 51, 9.
ruj burst, VI. P. rujā: pf. rurōja, iv. 50, 5.
ruj-ant, pr. pt. shattering, x. 168, 1.
Rud-rā, m. name of a god, i. 85, i; ii. 33, 1-9, 11-13, 15; pl. = sons of Rudra, the Maru's, i. 85, 2 [rud cry, howl].
rudh obstruct, VII. ruṇaddhi, runddhē, x. 34, 3.
āpa- drive away: rt. ao. arodham, x. 34, 3.
rūś-ant, pr. pt. gleaming, iv. 51, 9.
ruh grow, I. rōhati, rōhate.
āti- grow beyond (acc.), x. 90, 2.
ā- rise up in (acc.), viii. 48, 11.
rūpā, n. form, x. 168, 4; beauty, i. 160, 2.
re-nū, m. dust, x. 168, 1 [perhaps from ri run = disperse].
śe-tas, n. seed, v. 83, 1, 4; x. 129, 4 [ri flow].
reto-dhā, m. impregnator, x. 129, 5 [re-tas seed + dhā placing].
rebh-ā, m. singer, vii. 63, 3 [ribh sing].
revāt, adv. bountifully, ii. 35, 4 [n. of revānt].
re-vāt-i, f. wealthy, iv. 51, 4 [f. of revānt].
re-vānt, a. wealthy, viii. 48, 6 [re = rai wealth].
rōdas-i, f. du. the two worlds (= heaven and earth), i. 85, 1; 160, 2, 4; ii. 12, 1; vii. 64, 4; 86, 1.
rāi, m. wealth, vi. 54, 8; vii. 86, 7; viii. 48, 2; G. rāyās, viii. 48, 7 [bestowal from rā give; Lat. rē-s].
Rauhīnā, m. name of a demon, ii. 12, 12 [metronymic: son of Rōhīṇī].
Lak-sā, n. stake (at play), ii. 12, 4 [token, mark: lag attach].
lok-ā, m. place, x. 14, 9; world, x. 90, 14 [bright space = rok-ā light; cp. Gk. λευκό-s 'white', Lat. lux, lūc-is].
Vag-nū, m. sound, vii. 103, 2 [vac speak].
vac utter, III. P. vīvakti; ao. op., ii. 35, 2; speak, ps. ucyāte, x. 90, 11; 135, 7 [Lat. voc-āre 'call'].
ādhi- speak for (dat.), viii. 48, 14.
prā- proclaim, i. 154, 1; vii. 86, 4; declare, x. 129, 6.
vāc-as, n. speech, v. 11, 5 [vac speak; Gk. ἔπος].
vacas-yā, f. eloquence, ii. 35, 1.
vāj-ra, m. thunderbolt, i. 85, 9; viii. 29, 4 [vāj be strong; Av. vazra 'club'].
vājra-bāhu, a. (Bv.) bearing a bolt in his arm, ii. 12, 12, 13; 33, 3.
vājra-hasta, a. (Bv.) having a bolt in his hand, ii. 12, 13.
vajr-in, m. bearer of the bolt, vii. 49, 1.
vatsā, m. calf, vii. 86, 5 [yearling from *vatas, Gk. ἔτερος year, Lat. vetus in vetus-tas 'age'].
vats-in, a., f. -ī, accompanied by calves, vii. 103, 2.
vad speak, I. vāda, ii. 33, 15; op. ii. 35, 15; vii. 103, 5²; x. 34, 12.
śchā- invoke, v. 83, 1.
ś- utter, ii. 12, 15; viii. 48, 14.
prā- utter forth, i. 85, ao., avādiṣur, vii. 103, 1.
sām- converse about (acc.) with (inst.), vii. 86, 2.
vād-ant, pr. pt. speaking, vii. 103, 3.
 6 7

van win, VIII. vanóti win [Eng. win ; cp. Lat. *ven-ia* 'favour'].
 ā-, ds. vivāsa seek to win, ii. 33, 6 ; v. 33, 1.
 van-ūs, m. enemy, iv. 50, 11 [eager, rival : van win].
 vāne-vane, lc. itv. cd. in every wood, v. 11, 6.
 vand praise, I. A. vādate, iv. 50, 7 [nasalized form of vad].
 pári- extol, with (inst.), ii. 33, 12.
 vānda-māna, pr. pt. A. approving, ii. 33, 12.
 vap strave, I. vāpati, vāpate.
 ní- lay low, ii. 33, 11.
 vapuṣ-yā, a. fair, i. 160, 2 [vāpus, n. beautiful appearance].
 vay-ām, prs. prn. N. pl. we, i. 1, 7 ; ii. 12, 15 ; iii. 59, 3, 4 ; iv. 50, 6 ; 51, 11 ; vi. 54, 8, 9 ; vii. 86, 5 ; viii. 48, 9, 13, 14 ; x. 14, 6 ; 127, 4 [Av. *vaem*, Go. *waia*, Eng. *we*].
 váy-as, n. force, ii. 33, 6 ; viii. 48, 1 [food, strength : vi enjoy].
 vay-ā, f. offshoot, ii. 35, 8.
 vayúnā-vat, a. clear, iv. 51, 1 [vay-únā].
 vayo-dhā, m. bestower of strength, viii. 48, 15 [vāyas force + dhā bestowing].
 vár-i-man, n. expanse, iii. 59, 3 [vr cover].
 vár-i-vas, n. wide space, vii. 63, 6 ; prosperity, iv. 50, 9 [breadth, freedom : vr cover].
 varivo-vit-tara, cpv. m. best finder of relief, best banisher of care, viii. 48, 1 [várivas + vid find].
 vár-iyas, cpv. a. wider, ii. 12, 2 [urú wide].
 Vár-uṇa, m. vii. 49, 3, 4 ; 61, 1, 4 ; 63, 1, 6 ; 86, 2, 3. 4. 6. 8 ; x. 14, 7 [Gk. *οὐρανός* 'heaven' ; vr cover, encompass].
 vár-ṇa, m. colour, ii. 12, 4 [coating : vr cover].
 vāta-māna, pr. pt. A., with ā rolling hither, i. 35, 2 [vrt turn].
 vārt-man, n. track, i. 85, 3 [vrt turn].
 vārdh-ana, n. strengthening, ii. 12, 14 [vrdh increase].
 vārdha-māna, pr. pt. A. growing, i. 1, 8 [vrdh grow].
 vārvrt-āna, pr. pt. A. int. rolling about, x. 34, 1 [vrt turn].
 varṣ-ā, n. rain, v. 83, 10 [vrṣ rain].

val-ā, m. enclosure, care, iv. 50, 5 [vr cover].
 valgū-yā, den. honour, iv. 50, 7.
 vaś desire, II. vāsti, s. 1. vāsmi, ii. 33, 13 ; pl. 1. uśmasi, i. 154, 6.
 1. vas shine, VI. P. uchāti : pf. pl. 2. ūsa, iv. 51, 4 [Av. *usaiti* 'shines'].
 2. vas wear, II. A. vāste [cp. Gk. *ἐν-νυμι* = *ἐέννυμι*, AS. *werian*, Eng. *wear*].
 abhi-, cs. clothe, i. 160, 2.
 3. vas dwell, I. P. vāsati [AS. *wasan* 'be', Eng. *was* ; in Gk. *δωρυ* = *φάρυ*].
 prá- go on journeys, viii. 29, 8.
 vas, enc. prs. prn. A. you, i. 85, 6 ; iv. 51, 10, 11 ; D. to or for you, i. 85, 6, 12 ; iv. 51, 4 ; x. 15, 4, 6 ; G. of you, ii. 33, 18 ; x. 34, 12, 14 [Av. *vā*, Lat. *vās*].
 vas-atī, f. abode, nest, x. 127, 4 [vas dwell].
 vas-ant-ā, m. spring, x. 90, 6 [vas shine].
 vās-āna, pr. pt. A. clothing oneself in (acc.), ii. 35, 9 [2. vas wear].
 vās-istha, spv. a. best ; m. name of a seer, vii. 86, 5 ; pl. a family of ancient seers, x. 15, 8 [vas shine].
 vās-u, n. wealth, vi. 54, 4 ; vii. 103, 10 ; x. 15, 7 [vas shine].
 vasu-dēya, n. granting of wealth, ii. 33, 7.
 vāsu-mant, a. laden with wealth, vii. 71, 3, 4.
 vāsn-ya, a. for sale, x. 34, 3 [vasnā, n. price, Gk. *ἄνο-ς* = *φῶσ-vo-ς* 'purchase price', Lat. *vēnu-m* = *ves-num*].
 vās-yas, acc. adv. for greater welfare, viii. 48, 9 [cpv. of vāsu good].
 vās-yāms, cpv. a. wealthier, viii. 48, 6 [cpv. of vās-u].
 vah carry, draw, drive, I. vāha, vii. 63, 2 ; s. ao. āvāt, x. 15, 12 [Lat. *veh-ere*, Eng. *weigh*].
 ānu- drive after : pf. anūhiré, x. 15, 8.
 ā- bring, i. 1, 2 ; 85, 6 ; vii. 71, 3 ; x. 14, 4.
 ní- bring : pf. ūhathur, vii. 71, 5.
 vāh-ant, pr. pt. carrying, i. 85, 5 ; bearing, ii. 35, 9 ; bringing, vii. 71, 2.
 vāh-ant-i, pr. pt. f. bringing, ii. 35, 14.
 vāh-ni, m. driver, i. 160, 3 [vah drive].
 vā blow, II. P. vāti [Av. *vaiti*, Gk. *ἀναι* = *ἀ-φν-αι* ; cf. Go. *waian*, German *wehen* 'blow'].
 prá- blow forth, v. 83, 4.
 vā- and ai or iv 51, 4 : x. 15, 2 [Lat. *vā*].

- vāc, f. voice, vii. 103. 1. 4. 5. 6. 8; x. 34, 5 [vac speak; Lat. *vox* = *vōc-s*].
vāj-ā, m. conflict, i. 85, 5; booty, ii. 12, 15; vii. 54, 5 [vaj be strong].
vāja-yā, a. desirous of gain, ii. 35, 1.
vāj-ya, a. victorious, x. 34, 4 [vāja].
vāṇā, m. pipe, i. 85, 10.
vā-ta, m. wind, v. 83, 4; x. 168, 1. 2. 4 [vā blow; ep. Lat. *van-tu-s*. Gk. *ἀήτης*].
vām, enc. pres. prn. du. A. you two, iv. 50, 10; vii. 61, 6³; 68, 5; 71, 1; D. for you two, vii. 61, 2. 5²; vii. 71, 4; G. of you two, i. 154, 6; iv. 50, 11; vii. 61, 1; 71, 3, 4.
vā-mā, n. wealth, vii. 71, 2 [vā = van win].
vāyat-yā, a. relating to the wind, aerial, x. 90, 8 [vāyā].
vā-yū, m. wind, x. 90, 13 [vā blow].
vār-ya, gdv. desirable, i. 35, 8 [vā choose].
vāras-at, pr. pt. int. loucing, iv. 50, 5 [vās low].
vāvrdh-ānā, pr. pt. A. having grown, x. 14, 3 [vrdh grow].
vāsi, f. axe, viii. 29, 3.
vāsar-ā, a. vernal, viii. 48, 7 [*vasar spring; Gk. *ἔαρ*, Lith. *vasarā*].
vās-tu, n. abode, i. 154, 6 [vas dwell; Gk. *φῶσφι*].
vi, m. bird, i. 85, 7; viii. 29, 8; pl. N. vāyas, x. 127, 4 [Av. *vi*, Lat. *avi-s*].
vi-kramāṇa, n. wine stride, i. 154, 2; x. 15, 3.
vi-castramāṇā, pf. pt. A. having strode out, i. 154, 1 [kram stride].
vi-carsanī, a. active, i. 35, 9.
vij, pl. stake at play, ii. 12, 5.
vi-tata, pp. extended, x. 129, 5 [tan stretch].
vi-tarāṇa, adv. far away, ii. 33, 2 [epv. of prp. vi away].
vit-tā, n. property, x. 34, 13 [pp. of vid find, acquire: acquisition].
1. vid know, II. P. vētti; pr. sb. know of (gen.), ii. 35, 2; ipv. vidāhi, viii. 48, 8; pf. vēda, viii. 29, 6; s. 2. vēttha, x. 15, 13; 3. vēda, x. 129, 6². 7²; pl. 1. vidmā, x. 15, 13 [Gk. *οἶδα*, *ἴδμεν*; AS. *ic wāt*, *wē witon*; Eng. *I wot*; Lat. *vid-ere* 'see'].
prā- know, x. 15, 13.
2. vid find, VI. vindā, vi. 54, 4; x. 34, 3²; pf. viveda, x. 14, 2; a ao, v. 83, 10; viii. 48, 3.
anu- find out, ii. 12, 11; v. 11, 6.
ā-, s ao. win hither, x. 15, 3.
nīs- find out, x. 129, 4.
vid-ātha, m. divine worship, i. 85, 1; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14 [vidh worship].
vi-dyūt, f. lightning, ii. 35, 9; v. 83, 4 [vi afar + dyut shine].
vid-vāms, unred. pf. pt. knowing, vi. 54, 1 [Gk. *φειδῶς*].
vidh worship, VI. vidhā, ii. 35, 12; iv. 50, 6; vi. 54, 4; viii. 48, 12. 13; x. 168, 4.
prāti- pay worship to, vii. 63, 5.
vidh-ant, pr. pt. m. worshipper, ii. 35, 7.
vi-dhāna; n. task, iv. 51, 6 [dis-position: vi prp. + dhāna from dhā put].
vi-pṛṇ-ām, acc. inf. to ask, vii. 86, 3.
vip-ra, a. wise, iv. 50, 1; m. sage, i. 85, 11; vii. 61, 2; x. 135, 4 [inspired: vip tremble with emotion].
vi-bhāt-ī, pr. pt. f. shining forth, iv. 51, 1. 10. 11 [bhā shine].
vi-bhīdaka, m. a nut used as a die for gambling, vii. 86, 6; x. 34, 1 [probably from vi-bhid split asunder, but the meaning here applied is obscure].
vi-bhrāja-māna, pr. pt. A. shining forth, vii. 63, 3 [bhrāj shine; Av. *brāzaiti* 'beams', Gk. *φλέγω* 'flame'].
vi-madhya, m. middle, iv. 51, 3.
vi-rapsā, m. abundance, iv. 50, 3 [vi + raps be full].
Vi-rāj, m. name of a divine being identified with Puruṣa, x. 90, 5² [far-ruling].
virā-sāh, a. overcoming men, i. 35, 6 [= vira-sāh for vira-sāh].
vi-rūk-mant, m. shining weapon, i. 85, 3 [ruc shine].
vi-rūpa, a. having different colours, vii. 103, 6 [rūpā, n. form].
Vivās-vant, m. name of a divine being, v. 11, 3; x. 14, 5 [vi + vas shine afar].
viś, f. settlement, x. 15, 2; abode, vii. 61, 3; settler, i. 35, 5; subject, iv. 50, 8.
viś enter, VI. viśā.
ā- enter, iv. 50, 10; viii. 48, 12. 15.
nī- come home, go to rest, x. 34, 14; 168, 3; s ao., aviksmahi, x. 127, 4; cs vēśāya cause to rest, i. 35, 2.
viś-pāti, m. master of the house, x. 135, 1.
viśva, prn. a. all, i. 35, 3. 5; 85, 3. 8; 154, 2. 4; ii. 12, 4. 7. 9; 33, 3. 10; 35, 9. 15. ...

9; vii. 61, 1. 5. 7; 63, 1. 6; x. 15, 6; 90, 2; 127, 1; 168, 2.
viśvā-tas, adv. *on every side*, i. 1, 4; viii. 48, 15; x. 90, 1; *in all directions*, x. 135, 2.
viśva-dānīm, adv. *always*, iv. 50, 8.
viśvā-deva, n. [Bv.] *belonging to all the gods*, iv. 50, 6.
viśvā-psnya, a. *laden with all food*, vii. 71, 4 [psnya from psā eat].
viśvā-rūpa, a. (Bv.) *omni-form*, i. 35, 4; ii. 33, 10; v. 88, 5.
viśvā-sambhū, a. *beneficial to all*, i. 160, 1. 4 [sām prosperity + bhū being for, conducting to].
viśvā-ha, adv. *always*, ii. 12, 15; viii. 48, 14; -hā, *id.*, i. 160, 5; *for ever*, ii. 85, 14.
viśvāhā, adv. *always*, i. 160, 3 [viśvā āhā *will days*].
viśve devās, m. pl. *the all-gods*, vii. 49, 4; viii. 48, 1.
viś work, III. *viveṣṭi*: pf. *vivéṣa*, ii. 35, 13.
vi-sita, pp. *unfastened*, v. 83, 7. 8 [vi + si bind].
viśu-na, a. *varied in form*, viii. 29, 1.
viśūci, a. f. *turned in various directions*, ii. 33, 2 [f. of viśv-añc].
vi-śthā *host* (?), x. 168, 2.
Viś-nu, m. a solar deity, i. 85, 7; 154, 1. 2. 3. 5; x. 15, 3 [viś be active].
viśv-añc, a. *turned in all directions*, x. 90, 4.
vi-sargá, m. *release*, vii. 103, 9 [vi + sṛj let go].
vi-sárjana, n. *creation*, x. 129, 6 [vi + sṛj let go].
vi-sṛṣṭi, f. *creation*, x. 129, 6. 7 [vi + sṛj let go].
vi-srāsas, ab. inf. *from breaking*, viii. 48, 5 [vi + sras full].
vi-hāyas, a. *mighty*, viii. 48, 11.
vī guide, II. *véti*, i. 35, 9.
ūpa- *come to* (acc.), v. 11, 4.
vi-rá, m. *hero*, i. 85, 1; ii. 33, 1; 35, 4 [Av. *vīra*, Lat. *vir*, OL. *fer*, Gk. *vair*, Lith. *výra*, 'man'].
virá-vat-tama, spv. a. *most abounding in heroes*, i. 1, 3.
virá-vant, a. *possessed of heroes*, iv. 50, 6.
virūdh, f. *plant*, ii. 35, 8 [vī asunder + rudh grow].
vir-yā, n. *heroic deed*, i. 154, 1. 2;

1. *vr cover*, V. *vrñóti*, *vrñate*.
ā-, int. ipf. *ā-varivar contain*, x. 129, 1.
vi- *unclose*, rt. ao. *avran*, iv. 51, 2.
 2. *vr choose*, IX. *ā-vrñite*, ii. 33, 13; v. 11, 4; x. 127, 8.
vīk-a, m. *wolf*, x. 127, 6 [Gk. *λύκο-s*, Lat. *lupu-s*, Lith. *vilk-a-s*, Eng. *wolf*].
vīk-ī, f. *she-wolf*, x. 127, 6.
vīktā-barhis, a. (Bv.) *whose sacrificial grass is spread*, iii. 59, 9 [vīktā, pp. of vrj + barhis, q. v.].
vīk-sá, m. *tree*, v. 83, 2; x. 127, 4; 135, 1 [vīk simpler form of vīśc cut, fell].
vrj *twist*, VII. *vrñákti*, *vrñákté*.
pári- *pass by*, ii. 33, 14.
vrj-āna, n. *circle* (= family, sons), vii. 61, 4 [enclosure = vrj].
vrñānā, pr. pt. *ā. choosing*, v. 11, 4 [vr choose].
vrñ *turn*, I. *ā. vārtate roll*, x. 34, 9; cs. *vartāya turn*, i. 85, 9.
ā-, cs. *whirl hither*, vii. 71, 3.
nīs-, cs. *roll out*, x. 135, 5.
prá-, cs. *set rolling*, x. 135, 4.
ānu prá- *roll forth after*, x. 135, 4.
sām- *be evolved*, x. 90, 14.
ādhi sām- *come upon*, x. 129, 4.
Vr-trá, m. name of a demon, i. 85, 9; n. *foe* (pl.), viii. 29, 4 [encompasser: vr cover].
vr-tvá, gd., *having covered*, x. 90, 1.
vrđh *grow*, I. *várdha*, i. 85, 7; ii. 35, 11; *cause to prosper*, iv. 50, 11; *increase*, pf. *vāvrdhúr*, x. 14, 3; cs. *vardháya strengthen*, v. 11, 3. 5.
vrđh-é, dat. inf. *to increase*, i. 85, 1.
vīṣ *rain*, I. *vārṣa rain*: iṣ ao. *ávarṣis*, v. 83, 10.
abhi- *rain upon*, ao. vii. 103, 3.
vīṣan-vasu, a. (Bv.) *of mighty wealth*, iv. 50, 10 [vīṣan bull].
vīṣ-an, m. *bull*, i. 85, 7. 12; 154, 3. 6; ii. 33, 13; 35, 13; iv. 50, 6; v. 83, 6 (with áśva = stallion); vii. 61, 5; 71, 6; stallion, vii. 71, 3 [Av. *aršan*, Gk. *ἄρσων*].
vīṣa-bhá, m. *bull*, i. 160, 3; ii. 12, 12; 33, 4. 6-8. 15; v. 83, 1; vii. 49, 1.
vīṣa-lá, m. *beggar*, x. 34, 11 [little man].
vīṣa-vrāta, a. (Bv.) *having mighty hosts*, i. 85, 4 [vīṣan bull, stallion].
vrṣ-ṭi, f. *rain*, v. 83, 6 [vīṣ rain].
vīṣṇyā-vant, a. *mighty*, v. 83, 2 [vīṣ-

- véd-ana, n. possession, x. 34, 4 [vid find, acquire].
- vedh-ās, m. disposer, iii. 59, 4 [vidh worship, be gracious].
- ven long, I. P. vénati.
- ānu- seek the friendship of, x. 135, 1.
- volh, n. vehicle, vii. 71, 4 [vah draw + tr; Av. vaštar 'draught animal' Lat. vector].
- vā, pel., ii. 33, 9. 10 [180].
- Vairūpā, m. son of Virūpa, x. 14, 5.
- Vaivasvatā, m. son of Virasvant, x. 14, 1.
- vāśya, m. man of the third caste, x. 90, 12 [belonging to the settlement = viś].
- vaiśvānarā, a. belonging to all men, epithet of Agni, vii. 49, 4 [viśvā-nara].
- vy-akta, pp. distinguished by (inst.), x. 14, 9; palpable, x. 127, 7 [vi + añj adorn].
- vyac *accend*, III. P. vivyakti.
- sām- roll up, ipf. āvivyak, vii. 63, 1.
- vyath waver, I. vyātha, vi. 54, 3.
- v. ātha-māna, pr. pt. Ā. quaking, ii. 12, 2.
- vyant- f. daybreak, vii. 71, 3 [vi + vas shine].
- vy-oman, n. heaven, iv. 50, 4; x. 14, 8; 129, 1. 7 [vi + oman of doubtful etymology].
- vraj-ā, m. pen, fold, iv. 51, 2 [vrj enclose].
- vra-tā, n. will, ordinance, iii. 59, 2. 3; v. 83, 5; viii. 48, 9; service, vi. 54, 9 [vr choose].
- vratā-cārin, a. practising a vow, vii. 103, 1 [cār-in, from car go, practise].
- vrāta, m. troop, host, x. 34, 8. 12.
- śāms praise, I. śāmsa, vii. 61, 4 [Lat. censeo].
- śāms-ant, pr. pt. praising, ii. 12, 14; iv. 51, 7.
- śatā, n. hundred, ii. 33, 2; vii. 103, 10 [Gk. *ἑκατόν*, Lat. *centum*, Go. *hund*].
- śāp-tama, spv. a. most beneficent, ii. 33, 2. 13; x. 15, 4 [śām, n. healing].
- śaphā-vant, a. having hoofs, v. 83, 5.
- śabāla, a. brindled, x. 14, 10.
- śām, n. healing, ii. 33, 13; comfort, v. 11, 5; viii. 48, 4; health, x. 15, 4; prosperity, viii. 86, 8².
- śāmbara, m. name of a demon, ii. 12, 11.
- śāy-āna, pr. pt. Ā. lying, ii. 12, 11; vii. 103, 2 [śay lie].
- śarād, f. autumn, ii. 12, 11; vii. 61, 2; x. 90, 6.
- śār-u, f. arrow, ii. 12, 10; vii. 71, 1 [Go. *haru-s*].
- śārdh-ant, pr. pt. arrogant, ii. 12, 10 [śrdh be defiant].
- śār-man, n. shelter, i. 85, 12; v. 83, 5; x. 129, 1 [Lith. *szátma-s* 'helmet', OG. *hēlm* 'helmet'].
- śāv-as, n. power, v. 11, 5 [śū swell].
- śāsam-ānā, pf. pt. Ā. having prepared (the sacrifice), i. 85, 12; ii. 12, 14; strenuous, iv. 51, 7 [śam toil].
- śāśay-ānā, pf. pt. Ā. lying, vii. 103, 1 [śī lie].
- śās-vant, a. ever repeating itself, many, ii. 12, 10; -vat, adv. for ever, i. 35, 5 [for śā + śvant, orig. pt. of śū swell, Gk. *ā-navr-*].
- śāktā, m. teacher, vii. 103, 5 [śak be able].
- śās order, II. śāsti, śāste.
- śānu- instruct, vi. 54, 1.
- abbhī- guide to (acc.), vi. 54, 2.
- śūk-van flame (?), ii. 35, 4.
- śīks be helpful, pay obeisance, I. śīkṣa, iii. 59, 2 [ds. of śak be able].
- śīkṣa-māna (pr. pt. Ā.), m. learner, vii. 103, 5.
- ś ti-pād, a. (Bv.) white-footed, i. 35, 5.
- śīthirā, a. loose; n. freedom, vii. 71, 5 [Gk. *καθαρóς* 'free, pure'].
- śivā, a. kind, x. 34, 2.
- śīśu, m. child, ii. 33, 13 [śū swell, cp. Gk. *κνέω*].
- śīśriy-ānā, pf. pt. Ā. abiding, v. 11, 6 [śri resort].
- śī-tā, a. cold, x. 34, 9 [old pp. of śyā coagulate].
- śīrṣ-ān, n. head, x. 90, 14 [śir(a)s head + an; cp. Gk. *κόρυς* 'head'].
- śuk-rā, a. shining, i. 160, 3; bright, ii. 33, 9; iv. 51, 9; clear, ii. 35, 4 [śuc be bright, Av. *sux-ra* 'flaming'].
- śūc-i, a. bright, i. 160, 1; bright, ii. 35, 8; iv. 51, 2. 9; v. 11, 1. 3; viii. 29, 5; clear, vii. 49, 2. 3; pure, ii. 33, 13; 35, 3² [śuc shine].
- śúbh, f. brilliance; = shining path (cog. acc.), iv. 51, 6.
- śubh-āya, Ā. adorn oneself, i. 85, 3.
- śubh-rā, a. bright, i. 35, 3; 85, 3; iv. 51, 6 [śubh adorn].
- śumbh, adorn, I. Ā. śumbhate.

- śūs-ka, a. *dry*, vii. 103, 2 [for suṣ-ka, Av. huš-ka].
- śūs-ma, m. *vehemence*, ii. 12, 1. 13; *impulse*, iv. 50, 7; *force*, vii. 61, 4 [śvas blow, snort].
- śū-ra, m. *hero*, i. 85, 8 [Av. sūra 'strong', Gk. ἄ-κυρο-s 'in-valid'].
- śūdrā, m. *man of the servile caste*, x. 90, 12.
- śūśuj-āna, pf. pt. A. *trembling* (?), x. 34, 6.
- śūś-ā, a. *inspiring*, i. 154, 3 [śvas breathe].
- śrīv-ānt, pr. pt. *hearing*, vi. 54, 8 [śru hear].
- śrdh-yā, f. *arrogance*, ii. 12, 10 [śrdh be arrogant].
- śr crush, IX. śrñāti.
- sām- be crushed: ps. ao. śāri, vi. 54, 7.
- ścut drip, I. ścōta, iv. 50, 3.
- śyā-vā, a. *dusky*, i. 35, 5 [OSI. si-vū 'grey'].
- śyenā, m. *eagle*, vii. 63, 5; m. *hawk*, x. 127, 5.
- śrād heart only with dhā = *put faith in, believe in* (dat.), ii. 12, 5 [Lat. cord-, Gk. καρδ-η 'heart'].
- śrāv-as, n. *fame*, i. 160, 5; iii. 59, 7 [śru hear; Gk. κλέφος 'fame', OSI. slovo 'word'].
- śravas-yū, a. *fame-seeking*, i. 85, 8.
- śrī-tā, pp. *reaching to* (lc.), v. 11, 3.
- śrī, f. *glory*, i. 85, 2; iv. 33, 3; x. 127, 1.
- śru, V. śrñōti, *hear*, ii. 33, 4; x. 15, 5; pl. 3. śrñvire = ps., x. 168, 4.
- śru-tā, pp. *heard; famous*, ii. 33, 11 [śru hear, Gk. κλυ-τός 'famous', Lat. in-clu-tu-s 'famous'].
- śré-ṣṭha, spv. a. *best*, ii. 33, 3.
- śró-tra, n. *ear*, x. 90, 14 [śru hear].
- śrāus-ti, f. *obedient mare*, viii. 48, 2 [śruṣ hear, extension of śru].
- śva-ghn-in, m. *gambler*, ii. 12, 4.
- śvān, m. *dog*, x. 14, 10. 11 [Av. span, Gk. κύων].
- śva-śrū, f. *mother-in-law*, x. 34, 3 [OSI. svekry, svekryūve].
- śvity-āñc, a. *whitish*, ii. 33, 8 [śviti (akin to śvetā, Go. hveits, Eng. white) + añc].
- Ṣās, nm. *six*, x. 14, 16 [Av. xšvaš, Gk. ἕξ, Lat. sex, OI. sē, Go. sahs, Eng. six].
- Sā, dem. prn. N. s. m. *that, he*, i. 1, 2. 4. a. 154. 5. 160. 2. 3. 10. 1. 14. 3. 20. 13²; 35, 1. 4. 5. 8. 10; iii. 59, 2. 8; iv. 50, 5². 7. 8; 51. 4; v. 11, 2. 6; 83, 5; vii. 61, 1. 2; 86, 6; x. 14, 14; 34, 11; 90, 1. 5; 129, 7; as such = thus, ii. 12, 15; viii. 48, 9 [Av. hō, Gk. ὅ, Go. sa].
- sam-yānt, pr. pt. *going together*, ii. 12, 3 [sām + i go].
- sam-rarāṇā, pf. pt. A. *sharing gifts*, x. 15, 8 [sām + rā give].
- sam-vatsarā, m. *year*, vii. 103, 1. 7. 9.
- sam-vid-ānā, pr. pt. A. *uniting, with* (inst.), viii. 48, 13; x. 14, 4 [vid find].
- sam-vj, a. *conquering*, ii. 12, 3.
- sākh-i, m. *friend*, ii. 35, 12; vii. 86, 4; viii. 48, 4². 10; x. 34, 2. 5; 168, 3.
- sakh-yā, n. *friendship*, viii. 48, 2.
- sam-gāmana, m. *assembler*, x. 14, 1.
- sac accompany, I. A. sācate, i. 1, 9; vii. 61, 5; associate with, viii. 48, 10; reach, x. 90, 16 [Gk. ἑπεραι, Lat. sequitur, Lith. sekū].
- sāc-ā, adv. prp. *with* (lc.), iv. 50, 11 [sac accompany].
- sājan-ya, a. *belonging to his own people*, iv. 50, 9 [sa-jana, kinsman].
- sa-jōsas, a. *acting in harmony with* (inst.), viii. 48, 15 [jōsas, n. pleasure].
- sat, n. *the existent*, x. 129, 1 [pr. pt. of as be].
- sāt-pati, m. *true* (?) *lord*, ii. 33, 12.
- sat-yā, a. *true*, i. 1, 5. 6; ii. 12, 15; x. 15, 9. 10 [sat, n. truth + ya].
- satyā-dharman, a. (Bv.) *whose ordinances are true*, x. 34, 8.
- satyānrtā, n. Dv. cd. *truth and falsehood*, vii. 49, 3 [satyā + ānrtā].
- sad sit down, I. P. sīdati, i. 85, 7; sit down on (acc.). a. ao. sadata, x. 15, 11 [Lat. sīdo].
- ā- seat oneself on (acc.), i. 85, 6; occupy: pf. sasāda, viii. 29, 2.
- nī- sit down, pf. (nī)sedur, iv. 50, 3; inj. sīdat, v. 11, 2; settle: pf. s. 2.
- sasāttha, viii. 48, 9.
- sād-as, n. *seat*, iv. 51, 8; viii. 29, 9; *abode*, i. 85, 2. 6. 7 [Gk. ἑδός].
- sādas-sadas, acc. itv. cd. *on each seat*, x. 15, 11.
- sā-dā, adv. *always*, vii. 61, 7; 63, 6; 71, 6; 86, 8.
- sa-dfś, a., f. -ī, *alike*, iv. 51, 6 [having a similar appearance].
- sa-dyās, adv. *in one day*, iv. 51, 5; at

sadha-māda, m. *joint feast*, x. 14, 10 [co-revelry; sadhā = sahā together].
 sadhā-stha, n. *gathering place*, i. 154, 1. 3.
 san gain, VIII. P. sanōti, vi. 54, 5.
 sanāya, a. *old*, iv. 51, 4 [from sāna; Gk. *ἡνός*, OI. *sen*, Lith. *senas* 'old'].
 sānt, pr. pt. *being*, x. 34, 9 [as *be*; Lat. (*prae*)-sent].
 sam-dṛś, f. *sight*, ii. 33, 1.
 sapta, nm. *seven*, i. 85, 8; ii. 12, 3. 12; x. 90, 152 [Gk. *ἑπτά*, Lat. *septem*, Eng. *seven*].
 saptā-raśmi, a. (Bv.) *seven-reined*, ii. 12, 12; *seven-rayed*, iv. 50, 4.
 saptāśya, a. (Bv.) *seven-mouthed*, iv. 50, 4; 51, 4 [saptā + āśya, n. *mouth*].
 sāp-ti, m. *racer*, i. 85, 1. 6.
 sa-prāthas, a. (Bv.) *renowned*, iii. 59, 7 [accompanied by *prāthas*, n. *fame*].
 sa-pādha, a. *zealous*, vii. 61, 6 [bādhā, m. *stress*].
 sabhā, f. *assembly hall*, x. 34, 6 [OG. *sippa* 'kinship', AS. *sib*].
 samā, a. *level*, v. 83, 7 [Av. *hama* 'equal', Gk. *ὁμός*, Eng. *same*, cp. Lat. *similis*].
 sam-ād, f. *battle*, ii. 12, 3.
 sám-ana, n. *festical*, x. 168, 2 [coming together].
 samanā, adv. *in the same way*, iv. 51, 82 [inst., with shift of accent, from *sāmāna* *being together*].
 samānā, a., f. i. *same*, ii. 12, 8; iv. 51, 9; vii. 86, 3; *uniform*, vii. 63, 2; *common*, ii. 35, 3; vii. 63, 3; 103, 6.
 samānā-tas, adv. *from the same place*, iv. 51, 8.
 sam-idh, f. *faggot*, x. 90, 15 [sām + idh *kindle*].
 samudrā-jyestha, a. (Bv.) *having the ocean as their chief*, vii. 49, 1 [sam-udrā, m. *collection of waters* + jye-sṭha, spv. *chief*].
 samudrārtha, a. (Bv.) *having the ocean as their goal*, vii. 49, 2 [ārtha, m. *goal*].
 sam-fdh, f. *unison*, vii. 103, 5 [sām + fdh *thrive*].
 sám-prkta, pp. *mixed with* (inst.), x. 34, 7 [pre *mix*].
 sam-pfcas, ab. inf. *from mingling with*, ii. 35, 6 [pre *mix*].
 sám-bhrta, pp. *collected*, x. 90, 8 [bhr *bear*].
 sam-rāj, m. *sovereign king*, viii. 29, 9

sa-yūj, a. *united with* (inst.), x. 168, 2.
 sa-rātham, adv. (cog. acc.) *on the same car, with* (inst.), v. 11, 2; x. 15, 10; 168, 2.
 sār-as, n. *lake*, vii. 103, 7 [sr *run*].
 saras-I, f. *lake*, vii. 103, 2.
 sārg-a, m. *herd*, iv. 51, 8 [srj *let loose*].
 sār-ave, dat. inf. *to flow*, ii. 12, 12 [sr *flow*].
 srp creep, I. P. sārpati.
 vi- *slink off*, x. 14, 9.
 sarpir-āsuti, a. (Bv.) *having melted butter as their draught*, viii. 29, 9 [sarpis (from srp *run* = melt) + ā-sutī *brew from su press*].
 sārva, a. *all*, vii. 103, 5; x. 14, 16; 90, 2; 129, 3 [Gk. *ὅλος* = *ὅλ-fo-s*, Lat. *salvus* 'whole'].
 sārva-vīra, a. *consisting entirely of sons*, iv. 50, 10; x. 15, 11.
 sarva-hūt, a. (Tp.) *completely offering*, x. 90, 8. 9 [hu-t: hu *sacrifice* + determinative t].
 sal-ilā, n. *water*, x. 129, 3; *sea*, vii. 49, 1 [sal = sr *flow*].
 Sav-i-tṛ, m. a solar god, i. 35, 1-6. 8-10; vii. 63, 3; x. 34, 8. 13 [Stimulator from sū *stimulate*].
 sas sleep, II. P. sāsti, iv. 51, 3.
 sas-ānt, pr. pt. *sleeping*, iv. 51, 5.
 sah overcome, I. sāha; x. 34, 9 [Gk. *ἐχω*, ao. *ἐσ(ε)χ-ov*].
 sáh-as, n. *might*, iv. 50, 1; v. 11, 62 [sah overcome].
 sa-hásra, nm. a *thousand*, x. 15, 10 [Gk. *χίλιοι*, Lesbian *χέλλιοι* from *χέλο*].
 sahásra-pād, n. (Bv.) *thousand-footed*, x. 90, 1 [pad *foot*].
 sahásra-bhrṣti, a. (Bv.) *thousand-edged*, i. 85, 9 [bhrṣ-ti from bhrṣ = hrṣ *stick up*].
 sahásra-śirṣan, a. *thousand-headed*, x. 34, 14.
 sahasra-sāvá, m. *thousandfold Soma-pressing*, vii. 103, 10 [sāvá, m. *pressing from su press*].
 sahasrákṣa, a. (Bv.) *thousand-eyed*, x. 90, 1 [akṣá *eye* = ákṣi].
 sā-hūti, f. *joint praise*, ii. 33, 4 [hūti *invocation from hū call*].
 sā bind, VI. syāti.
 vi- *discharge*, i. 85, 5.
 sā, dem. prn. N. s. f. *that*, iv. 50, 11; vii. 86, 6; *as such* = so, x. 127, 4.
 sād-ana, n. *act*, x. 125, 5 [sāda *lead*]

sādhāraṇa, a. *belonging jointly, common*, vii. 63, 1 [sa-ādhāraṇa *having the same support*].
 sādhu-ū, a. *good*, x. 14, 10.
 sādhu-yā, adv. *straightway*, v. 11, 4.
 Sādhyā, m. pl. a group of divine beings, x. 90, 7, 16.
 sām-as-i, a. *bringing gain*, iii. 59, 6 [san gain].
 sām-u, n. m. *back*, ii. 35, 12.
 sā-man, n. *chant*, viii. 29, 10; x. 90, 9; 135, 4.
 sāya-ka, n. *arrow*, ii. 83, 10 [suitable for *hurting*: si huri].
 saramēśā, m. *son of Saramā*, x. 14, 10.
 sāsanaśāsanā, n. (Dv.) *eating and non-eating things*, x. 90, 4 [sa-aśana + anaśana].
 simhā, m. *lion*, v. 83, 3.
 sic pour, VI. siñcā, i. 85, 11 [OG. *sig-u* 'drip', Lettic *sik-u* 'fall' of water].
 ni-pour down, v. 83, 8.
 sidh repel, I. P. sēdhati.
 āpa- chase away, i. 35, 10.
 sindh-u, m. *river*, i. 35, 8; ii. 12, 3, 12; Indus, v. 11, 5 [Av. *hind-u-s*].
 svid-ānā, pf. pt. A. *sweating*, vii. 103, 8 [svid *perspire*: Eng. *sweat*].
 sim, enc. prn. pel. him &c., i. 160, 2.
 su press, V. sunōti, sunutē, V. 14, 13 [Av. *hu*].
 sū, adv. *well*, ii. 35, 2; v. 83, 7; vii. 86, 8 [Av. *hu*-. OI. *su*].
 sū-kṛta, pp. *well-made*, i. 35, 11; 85, 9; *well prepared*, x. 15, 13; 34, 11.
 su-krātu, a. (Bv.) *very wise*, v. 11, 2; vii. 61, 2 [krātu *wisdom*].
 sukratū-yā, f. *insight*, i. 160, 4.
 su-ksatṛā, a. (Bv.) *wielding fair sway*, iii. 59, 4.
 su-ksitī, f. *safe dwelling*, ii. 35, 15.
 su-gā, a. *easy to traverse*, i. 35, 11; vii. 63, 6.
 su-jānman, a. (Bv.) *producing fair creations*, i. 160, 1.
 su-tā, pp. *pressed*, viii. 48, 7; x. 15, 3.
 sū-taṣṭa, pp. *well-fashioned*, ii. 35, 2 [taṣṭa *fashion*].
 rutā-soma, (Bv.) m. *Soma-presser*, ii. 12, 6.
 ru-tāra, a. *easy to pass*, x. 127, 6.
 ru-dāmsas, a. (Bv.) *wondrous*, i. 85, 1 [dāmsas *wonder*].
 ru-dāmsas a. (Bv.) *unmet excellent* v. 11 1

su-dānu, a. *bountiful*, i. 85, 10; vii. 61, 3.
 su-dūgha, a. (Bv.) *yielding good milk*, ii. 85, 7 [dūgha *milking*: dugh = duh].
 sū-dhita, pp. *well established*, iv. 50, 8 [dhita, pp. of dhā *put*].
 su-dhīṣ-ṭama, spv. a. *very proud*, i. 160, 2.
 su-nithā, a. (Bv.) *giving good guidance*, i. 35, 7, 10.
 sunv-ānt, pr. pt. *pressing Soma*, ii. 12, 14, 15; vi. 54, 6 [su *press*].
 su-pātha, n. *fair path*, vii. 63, 6.
 su-parṇā, a. (Bv.) *having beautiful wings*; m. *bird*, i. 35, 7.
 su-palāśā, a. *fair-leaved*, x. 135, 1.
 su-pēśas, a. (Bv.) *well-adorned*, ii. 35, 1 [pēśas, n. *ornament*].
 su-praketā, a. *conspicuous*, iv. 50, 2 [praketā, m. *token*].
 su-prajā, a. (Bv.) *having good offspring*, iv. 50, 6 [prajā].
 su-prātika, a. (Bv.) *lovely*, vii. 61, 1 [having a fair countenance: prātu-ka, n.].
 su-prāniti, a. (Bv.) *giving good guidance*, x. 15, 11.
 su-prapānā, a. (Bv.) *giving good drink*; n. *good drinking place*, v. 83, 8.
 su-bhāga, a. *having a good share. opulent*; *genial*, vii. 63, 1.
 su-bhū, a. *excellent*, ii. 35, 7 [sū *well* + bhu *being*].
 sū-bhrta, pp. *well cherished*, iv. 50, 7.
 sū-makha, m. *great warrior*, i. 85, 4.
 su-matī, f. *good-will*, iii. 59, 3, 4; iv. 50, 11; viii. 48, 12; x. 14, 6.
 su-mānas, a. (Bv.) *cheerful*, vii. 86, 2 [Av. *hu-manah* 'well-disposed'; cp. second part of *eu-meris*].
 sv-mṛṇikā, a. (Bv.) *very gracious*, i. 35, 10 [mṛṇikā, n. *mercy*].
 su-medhās, a. (Bv.) *having a good understanding, wise*, viii. 48, 1.
 su-mnā, n. *good-will*, ii. 33, 1, 6.
 sumnā-yū, a. *kindly*, vii. 71, 3.
 su-rabhi, a. *fragrant*, x. 15, 12.
 sūrā, f. *liquor*, vii. 86, 6 [Av. *hura*].
 su-rētas, a. (Bv.) *abounding in seed*, i. 160, 3.
 su-vārcas, a. (Bv.) *full of vigour*, x. 14, 8.
 su-vāc, a. (Bv.) *eloquent*, vii. 103, 5.
 suv-itā, n. *welfare*, v. 11, 1 [su *well* + itā, pp. of i go: opposite of dur-
 itā]

su-vidātra, a. *bountiful*, x. 14, 10; 15, 3, 9.
 su-vīra, a. (Bv.) *having good champions = strong sons*, i. 85, 12; ii. 12, 15; 33, 15; 35, 15; viii. 48, 14.
 su-vīrya, n. *host of good champions*, iv. 51, 10.
 su-vṛktī, f. *song of praise*, ii. 35, 15; vii. 71, 6 [sū + r̥k-ti from *arc praise*, cp. *re*].
 su-vrjāna, a. (Bv.) *having fair abodes*, x. 15, 2.
 su-sīpra, a. (Bv.) *fair-lipped*, ii. 12, 6; 33, 5.
 su-sēva, a. *most propitious*, iii. 59, 4, 5; viii. 48, 4.
 su-sakhī, m. *good friend*, viii. 48, 9 [sākhi *friend*].
 su-stūti, f. *eulogy*, ii. 33, 8 [stuti *praise*].
 su-sṛībha, a. *well-praising*, iv. 50, 5 [stuch *praise*].
 su-hāva, a. (Bv.) *easy to invoke*, ii. 33, 5 [hāva *invocation*].
 sū, adv. *well*, v. 83, 10 [= sū *well*].
 sū-nāra, a. *bountiful*, viii. 29, 1 [Av. *hunara*].
 sū-nū, m. *son*, i. 1, 9; 85, 1; viii. 48, 4 [Av. *hunnu*, OG. *sunu*, Lith. *sūnū*, Eng. *son*].
 sūpāyana, a. (Bv.) *giving easy access, easily accessible*, i. 1, 9 [sū + upāyana].
 sūr-a, m. *sun*, vii. 63, 5 [svār *light*].
 sūrī, m. *patron*, ii. 35, 6.
 sūr-ya, m. *sun*, i. 35, 7, 9; 160, 1; ii. 12, 7; 33, 1; vii. 61, 1; 63, 1, 2, 4; viii. 29, 10; x. 14, 12; 90, 13 [svār *light*].
 sr flow, III. *sīsarti*.
 ūpa-prā- stretch forth to, int. 3. s. sarsr-e, ii. 35, 5.
 srj emit, VI. srjāti [Av. *her^ezaiti*].
 āva- discharge downward, ii. 12, 12; cast off, vii. 86, 5.
 ūpa- send forth to (acc.), ii. 35, 1.
 srp-rā, a. *extensive*, iv. 50, 2 [srp *creep*].
 sé-nā, f. *missile*, ii. 33, 11 [si *discharge*].
 senā-nī, m. *leader of an army, general*, x. 34, 12.
 sō-ma, m. *juice of the Soma plant*, i. 85, 10; ii. 12, 14; iv. 50, 10; vii. 49, 4; viii. 48, 3, 4², 7-15; x. 14, 13; 34, 1; *Soma sacrifice*, vii. 103, 7 [su *press*: Av. *haoma*].

soma-pīthā, m. *Soma draught*, x. 15, 8 [pīthā from *pā drink*].
 som-in, a. *soma-pressing*, vii. 103, 8.
 som-yā, a. *Soma-loving*, x. 14, 6; 15, 1, 5, 8.
 saumanas-ā, n. *good graces*, iii. 59, 4; x. 14, 6 [su-mānas].
 skand leap, I. P. skādati, int. inj. kaniṣkan, vii. 103, 4.
 skabhāya, den. *prop, establish*, i. 154, 1 [from skabh, IX. skabhñāti].
 skāmbh-ana, n. *prop, support*, i. 160, 4.
 stan thunder, II. P.; cs. stanāyati, id., v. 83, 7, 8 [Gk. *στένω* 'lament'].
 stan-ātha, m. *thunder*, v. 83, 3.
 stanāyant, pr. pt. *thundering*, v. 83, 2; x. 163, 1.
 stanayi-tnū, m. *thunder*, v. 83, 6.
 stabh or stambh *prop, support*, IX. stabhnāti, ii. 12, 2.
 vi- *prop asunder*, pf. tastambha, iv. 50, 1; vii. 86, 1.
 stāv-āna, pr. pt. *Ā. = ps. being praised*, ii. 33, 11 [stu *praise*].
 sthi-rā, a. *firm*, ii. 33, 9, 14 [sthā *stand*].
 stu *praise*, II. stāuti, ii. 33, 11; v. 83, 1, 2.
 prā- *praise aloud*, i. 154, 2.
 stu-tā, pp. *praised*, ii. 33, 12.
 stuv-ānt, pr. pt. *praising*, iv. 51, 7; vi. 54, 6.
 ste-nā, m. *thief*, x. 127, 6 [stā *be stealthy*].
 sto-tī, m. *praiser*, vi. 54, 9; vii. 86, 4 [stu *praise*].
 stō-ma, m. *song of praise*, ii. 33, 5; vii. 86, 8; x. 127, 8 [stu *praise*].
 stōma-taṣṭa, a. (Tp.) *fashioned into (= being the subject of) praise*, x. 15, 9.
 strī, f. *woman*, x. 34, 11 [Av. *strī*].
 sthā *stand*, I. tiṣṭha; pf. tasthur, i. 35, 5; rt. ao. s. 3. āsthāt, i. 35, 10; iv. 51, 1; pl. 3. āsthur, iv. 51, 2 [Av. *hištaiti*, Gk. *ίστημι*, Lat. *sisto*].
 āti- extend beyond, x. 90, 1.
 ādhi- ascend, x. 135, 3; stand upon, i. 35, 6.
 āpa- start off, viii. 48, 11.
 abhi- overcome, iv. 50, 7.
 ā- mount, i. 35, 4; mount to (acc.), i. 85, 7; occupy, ii. 35, 9.
 ūd- arise, v. 11, 3.
 ūpa- approach, rt. ao. asthita, x. 127, 7.

prá- *step forth*, x. 14, 14.
 spás, m. *spy*, vii. 61, 3 [Av. *spas*; cp. Lat. *au-spex*, Gk. σκῶψ 'owl'].
 spr *win*, V. sprnóti.
 nis- *rescue*, rt. ao. 2. du. spartam, vii. 71, 5.
 sprh, cs. sprháya *long for*, x. 135, 2 [Av. *sper^{zaitē}*].
 sphúr *spurn*, VI. sphurá, ii. 12, 12; *spring*, x. 34, 9 [Av. *sparaiti*, Gk. σπαίω 'quiver', Lat. *sperno*, Lith. *spiriū* 'kick', OG. *spurnu* 'kick'].
 sma, enc. pel. *just, indeed*, ii. 12, 5 [180].
 syá, dem. prn. *that*, ii. 33, 7 [OP. *hya*, f. *hyā*; OG. f. *siu*].
 syand *flow*, I. A. syádate, v. 83, 8.
 syúma-gabhasti, a. (Bv.) *drawn with thongs*, vii. 71, 3 [syū-man *band*; Gk. ὤμην 'sinew'].
 syoná, n. *soft couch*, iv. 51, 10.
 srāma, m. *disease*, viii. 48, 5.
 sru *flow*, I. sráva, vii. 49, 1 [Gk. ῥέει 'flows'].
 svá, poss. prn. *own*, i. 1, 8; ii. 35, 7; iv. 50, 8; vii. 86, 2, 6; x. 14, 2 [Av. *hva*, Gk. σῶ-s, Lat. *suu-s*].
 svá-tavas, a. (Bv.) *self-strong*, i. 85, 7.
 1. svadhā, f. *funeral offering*, x. 14, 3, 7; 15, 3, 12-14.
 2. sva-dhā, f. *own power*, x. 129, 2; *energy*, x. 129, 5; *vital force*, ii. 35, 7; *bliss*, i. 154, 4 [svá *own* and dhā *put*; cp. Gk. ἔθος 'custom'].
 svadhā-vant, a. *self-dependent*, vii. 86, 4, 8.
 sv-ápas, a. (Bv.) *skillful*, i. 85, 9 [sū + ápas 'doing good work'].
 sváp-na, m. *sleep*, vii. 86, 6 [Gk. ὕπνο-s, Lat. *somnu-s*, Lith. *sāpna-s*].
 svayam-já, a. *rising spontaneously*, vii. 49, 2.
 sva-y-ām, ref. prn. *self*, ii. 35, 14; *of their own accord*, iv. 50, 8 [115 a].
 svār, n. *light; heaven*, ii. 35, 6; v. 83, 4.
 sva-rāj, m. *sovereign ruler*, x. 15, 14.
 svāru, m. *sacrificial post*, iv. 51, 2.
 svar-vid, m. *finder of light*, viii. 48, 15.
 svá-vant, a. *bountiful*, i. 35, 10 [*possessing property*: svá, n.].
 svāsr, f. *sister*, vii. 71, 1; x. 127, 3 [Lat. *soror*, OSl. *sestra*, Go. *swistar*, Eng. *sister*].
 sv-astī, f. n. *well-being*, i. 1, 9; 35, 1; ii. 33, 3; vii. 71, 6; 86, 8; x. 14, 11;

pl. *blessings*, vii. 61, 7; 63, 6 [sū *well* + asti *being*].
 svād-ū, a. *sweet*, viii. 48, 1 [Gk. ἡδύ-s, Lat. *svāvi-s*, Eng. *sweet*].
 sv-ādhi, a. (Bv.) *stirring good thoughts*, viii. 48, 1.
 sv-ābhū, a. *invigorating*, iv. 50, 10.
 svāhā, ij. *hail*, as a sacrificial call, x. 14, 3.
 svid, enc. emph. pel., iv. 51, 6; x. 34, 10; 129, 5²; 135, 5; 168, 3.
 Ha, enc. emph. pel., i. 85, 7; vii. 86, 3; x. 14, 13; 90, 10, 16; 129, 2 [later form of gha].
 ha-tvā, gd. *having slain*, ii. 12, 3 [han *strike*].
 han *slay*, II. hānti, i. 85, 9; ii. 33, 15; *smite*, v. 83, 2³, 9; I. jighna *slay*, viii. 29, 4; pf. jaghāna, ii. 12, 10, 11; ps. hanyāte, iii. 59, 2; ds. jighāmsa, vii. 86, 4.
 han-tf, m. *slayer*, ii. 12, 10.
 hār-as, n. *wrath*, viii. 48, 2 [heat; from hr *be hot*: Gk. θερ-ος 'summer'].
 hār-i, m. *bay steed*, i. 35, 3 [Av. *zairi* 'yellowish'; Lat. *helu-s*, Lith. *zeliu*, OG. *gelo*].
 hār-ita, a. *yellow*, vii. 103, 4, 6, 10 [Av. *zairita* 'yellowish'].
 hāry-āva, a. (Bv.) *drawn by bay steeds*, viii. 48, 10.
 hāv-a, m. *invocation*, x. 15, 1 [hū *call*].
 havana-srūt, a. (Tp.) *listening to invocations*, ii. 33, 15 [hāvana (from hū *call*) + srūt *hearing* from sru *hear* with determinative t].
 havir-ād, a. (Tp.) *eating the oblation*, x. 15, 10 [havis + ad].
 havis-pā, a. *drinking the oblation*, x. 15, 10 [havis + pā].
 hav-is, n. *oblation*, ii. 33, 5; 35, 12; iii. 59, 5; iv. 50, 6; vi. 54, 4; viii. 48, 12, 13; x. 14, 1, 4, 13, 14; 15, 8, 11, 12; 90, 6²; 168, 4 [hu *sacrifice*].
 hāv-i-man, n. *invocation*, ii. 33, 5 [hū *call*].
 hav-yā, (gdv.) n. *what is to be offered, oblation*, iii. 59, 1; vii. 63, 5; 86, 2; x. 14, 15; 15, 4 [hu *sacrifice*].
 havya-vāhana, m. *carrier of oblations*, v. 11, 4 [vāhana from vah *carry*].
 havya-sūd, a. (Tp.) *sweetening the oblation*, iv. 50, 5 [sūd = svād *sweeten*].
 hásta, m. *hand*, ii. 33, 7; vi. 54, 10;

- hāsta-vant, a. *having hands*, x. 34, 9.
 1. hā *leave*, III. P. jahāti.
 āva-, ps. *hiyate, be left behind*, x. 34, 5.
 2. hā *go away*, III. Ā. jibhite.
 āpa- *depart*, vii. 71, 1; 8. s. sb. s. ao.
 hārate, x. 127, 3.
 ūti- *spring up*, v. 83, 4.
 hī-, cf. fr. i. 55, 1; 154, 5; 160, 1; ii. 35, 1, 5, 9; iv. 51, 5; viii. 48, 6; since. viii. 48, 9; x. 34, 11; *pray*, x. 14, 4.
 hims, *injure*, VII. hindasti *injure*; is ao. inj., x. 15, 6 [probably a ds. of han *strike*].
 hi-tā, pp. *placed*, v. 11, 6 [later form of dhita from dhā *put*; Gk. *θετί-ς set*].
 hi-trāna, gd. *leaving behind*, x. 14, 8 [1. hā *leave*].
 himā, m. *winter*, ii. 33, 2 [Av. *zima*, Osl. *zima* 'winter'; Gk. *ζῆμα-ς* 'subject to bad storms', 'horrid'].
 hiraṇ-ra, n. *gold ornament*, ii. 33, 9.
 hiraṇya-dā, a. (Tp.) *giver of gold*, ii. 35, 10.
 hiraṇya-pāṇi, a. (Bv.) *golden-handed*, i. 35, 9.
 hiraṇya-praṇga, a. (Bv.) *having a golden pole*, i. 35, 5.
 hiraṇyā-ya, a. *golden*, i. 35, 2; 85, 9; ii. 35, 10; viii. 29, 1.
 hiraṇya-rūpa, a. (Bv.) *having a golden form*, ii. 35, 10.
 hiraṇya-varṇa, a. (Bv.) *golden-coloured*, ii. 35, 3-11.
 hiraṇya-śamī, a. (Bv.) *having golden pins*, i. 35, 4.
 hiraṇya-samdrś, a. (Bv.) *having a golden aspect*, ii. 35, 10.
 hiraṇya-hasta, a. (Bv.) *golden-handed*, i. 35, 10.
 hiraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8 [akṣā = akṣi *eye*].
 hīd *be angry*, I. hēda: pf. jihīa, x. 34, 2.
 hī-nā, pp. *forsaken*, x. 34, 10 [hā *leave*].
 hu *sacrifice, offer*, III. juhōti, iii. 59, 1; x. 14, 13-15.
 ā- *offer*, iii. 59, 5.
 hū *call*, I. Ā. hāvate, ii. 12, 8, 9; 33, 5; VI. Ā. huvé, vii. 61, 6; 71, 1; x. 14, 5.
 hr *be angry*, IX. Ā. hrñite, ii. 33, 15; with (dat.), vii. 86, 3.
 hīd, n. *heart*, ii. 35, 2; v. 11, 5; vii. 86, 8; viii. 48, 4, 12; x. 129, 4 [Av. *sard*].
 hīd-aya, n. *heart*, x. 34, 9.
 he-ti, f. *dart*, ii. 33, 14 [hi *impel*].
 he-tū, m. *cause*: ab. hetós *for the sake of*, x. 34, 2 [impulse: hi *impel*].
 hó-tr, m. *invoker*, i. 1, 1, 5; v. 11, 2 [hū *call*].
 hotrā-vid, a. (Tp.) *knowing oblations*, x. 15, 9 [hó-trā, Av. *sao-ihra*; cp. Gk. *χού-ρα* 'pot'].
 hvā *call*, IV. hvāya, i. 35, 14.
 ví- *call divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

- Accent, in Sandhi: *kóśó 'va*, vi. 54, 3; *sūnāvé 'gne*, i. 1, 9; *brāhmaṇō 'sya*, x. 90, 12 a; Svarita followed by Udatta: *nv antār*, vii. 86, 2; *kvē-dānim*, i. 35, 7 c; *tanvā sūśujānaḥ*, x. 34, 6 b; *vapuṣyē ná*, i. 160, 2 c; Udatta changed to Svarita: *tē 'var-dhanta*, i. 85, 7 a; in compounds: *Dvandvas*, *dyāvā-prthivī*, i. 35, 9 b; 160, 2; *Karmadhārayas*, *su-āvān*, i. 35, 10 b; *āśāscant*, i. 160, 2; *sū-makhāśas*, i. 85, 4 a; *ā-ksiyamānā*, i. 154, 4 b; *sūtaṣṭam*, ii. 35, 2 a; *ā-hitam*, viii. 29, 4; *Tatpuruṣas*, *Par-jānya-jinvitām*, vii. 103, 1 c; *devā-hitim*, vii. 103, 9 a; *kavi-śastās*, x. 14, 4 c; *Āgni-śvāttās*, x. 15, 11 a; *ekaparāśya*, x. 34, 2 c; *Bahuvrīhis*, *su-parṇās*, *su-nīthās*, i. 35, 7 a b; *a-reṇāvas*, i. 35, 11 b; *su-dāmsasas*, i. 85, 1 b; *hiranyāksās*, i. 85, 8 c; *uru-vyācasā*, i. 160, 2 a; *āsu-hémā*, *su-pésasas*, ii. 35, 1 c d; *ān-āgās*, v. 83, 2 c; *viśvā-cāksās*, *uru-cāksās*, vii. 63, 1; *tri-vandhurās*, vii. 71, 4 b; *su-śakhā*, viii. 48, 9 d; governing compounds, *yāvayāj-janas*, iii. 59, 5 b; in declension, *nadyās*, ii. 35, 3 b; *dādhat*, i. 35, 8 d; *grnaté*, iii. 59, 5 b; *nidhinām*, viii. 29, 6; *bahūnām*, ii. 35, 12; *prthivyās*, i. 35, 8 a; 160, 1 a; in syntax: at beginning of sentence, ii. 35, 12 c; iv. 50, 2 d. 11 c; v. 83, 4 a b. 7 a; vii. 63, 4 d; 71, 2 d (irr.); 86, 1 d; viii. 43, 6 b. 8 a; x. 15, 4 b; 34, 4 d. 14 a; with *kuvīt*, ii. 35, 1 c. 2 b; iv. 51, 4 a; of *cd. verb*, i. 35, 9 c; v. 83, 4 a b; shift of, *jūstam*, iii. 59, 5 c; *di-dfksu*, vii. 86, 3 a; *viśvā-*, i. 160, 1 a. 5 c; *cātur-*, iv. 51, 5 d; *amuyā*, x. 135, 2 b.
- Accusative, double, ii. 33, 4; 35, 1; iv. 51, 11 b; of goal, x. 14, 13 c; of time, vii. 103, 1 a; x. 168, 3 b.
- Agni, description of, pp. 1-8; viii. 29, 2.
- Ahura = Asura, meaning of, i. 35, 7; in Avesta, pp. 119, 124.
- Alliteration, x. 14, 7 a b. 9.
- Ambiguity, intentional, vii. 103, 8 c. 9 d.
- Ambiguous form: *sāmsā*, 2. s. ipv. or 1. s. sb.; vii. 61, 4 a.
- Amreḍita compounds: *divé-dive*, i. 1, 3. 7; *grhé-grhe*, v. 11, 4 b; *vāne-vane*, v. 11, 6 b; *gātre-gātre*, viii. 43, 9 b; *pība-pība*, see note on x. 14, 7.
- Anaphoric repetition: *Agnis*, v. 11, 4; *ārhan*, ii. 33, 10; *ayāmsam*, ii. 35, 15 a b; *iyām*, vii. 71, 6; *āva*, vii. 86, 5; u, x. 127, 3; *kās*, x. 135, 5; *tū-bhyam*, v. 11, 5; *tvām*, viii. 43, 15; *té*, x. 15, 5; *nī*, x. 127, 5; *Pūṣā*, vi. 54, 5; *Mitrās*, iii. 59, 1; *mā*, ii. 33, 4; x. 135, 2. 3 (*yām kumāra*); *yās*, ii. 12, 1-4 &c.; *yāsya vraté*, v. 83, 5; *yāsu*, vii. 49, 4; *yé*, x. 15, 2; *vī*, ii. 33, 2; *sām*, x. 14, 8; *hvāyāmi*, i. 35, 1; use of *sā*, i. 1, 9; v. 11, 6; of *té*, x. 15, 7 d.
- Angirases, description of, viii. 29, 10.
- Antithesis: *pracyāvāyanto acyutā*, i. 85, 4 b; *éko tribhis*, i. 154, 3 d; *éko viśvā*, i. 154, 4 d; *pāre āvare*, ii. 12, 8 b; *samānām nānā*, ii. 12, 8 c d; *sām ūpa*, ii. 35, 3 a; *jihmānām ūrdhvāḥ*, ii. 35, 9 b; *jigrtām jajastām*, iv. 50, 11; *āsammrstaḥ śūciḥ*, v. 11, 3 a; *ānāgās duṣkṛtaḥ*, v. 83, 2 c d; *āyajvanām yajñāmanmā*, vii. 61, 4 c d; *kṛṣṇīr aruṣāya*, vii. 71, 1 b; *ācetayad acitāḥ*, vii. 86, 7 c; *samānām virūpāḥ*, vii. 103, 6 c;

- Smartyo mārtyān, viii. 48, 12 b; sāt-
 ékam, x. 14, 16 b; nicā upāri, a-
 hastāso hastā-vantam, sītān nir dah-
 anti, x. 34, 9 d; éka viśvātaḥ, x.
 135, 3 c.
- Antithetical accent, i. 35, 9 c; 85, 7 b;
 ii. 35, 3 a; iv. 51, 11 d (ca-ca); v. 83,
 4 a b; x. 129, 5 b.
- Anudāttas following a Svarita, un-
 marked, vii. 61, 2.
- Aorist, characteristic use of, viii. 29, 3.
- Apas Waters, description of, pp. 115-16.
- Apām nāpāt, description of, pp. 67-8.
- Apposition, adjective in, i. 85, 12 b;
 substantive in, x. 90, 15 d.
- Asvins, description of, pp. 128-30; viii.
 29, 8.
- Aspiration, initial, ii. 12, 10 b (ś);
 v. 11, 4 c (h); vi. 54, 10 b (h); vii.
 103, 10 b (h); viii. 48, 10 b (h); x.
 14, 14 a (h); 15, 12 b (h); 90, 6 d (h);
 129, 2 d (h); loss of, i. 160, 3 d
 (duksata).
- Asyndeton, i. 1, 3 a; 35, 10 c; 85, 9 d;
 160, 5 b; iii. 59, 9 a; iv. 50, 11 d; vii.
 61, 4 a; 63, 1 c. 4 d. 6 b; 71, 1 d; x.
 15, 4 d; 127, 6 a; &c. &c.
- Atris, p. 152.
- Attraction, of antecedent, v. 50, 8: x.
 15, 6; 127, 4 b; of case, viii. 48, 5 c;
 x. 14, 2 c; of gender, i. 35, 6 a; 154,
 5 c; x. 129, 4 b; of number, x. 90,
 12 b; of number and gender, x. 90,
 8 c.
- Autunns = years of life, vii. 61, 2.
- Avesta, pp. 44, 67, 79, 116, 119, 124,
 135, 154, 171, 212.
- Bird, said of Savitr, i. 35, 7 a.
- Brhaspati, description of, pp. 83-4.
- Brāhmaṇas, ritual of, vii. 103, 8.
- Cadence, trochaic (of Gāyatrī), viii.
 29, 7.
- Caesura, irregular long syllable after,
 i. 35, 8 b d; v. 11, 3 c; after third
 syllable, vii. 61, 1 d; hiatus after, vii.
 71, 6 a; a preceding o not shortened
 before a, i. 85, 11 d.
- Case-form retained in compound, ii.
 33, 2 a (tvā-).
- Castes in RV., only mention of, p. 195.
- Cerebralization, of n in external
 Sandhi, ii. 33, 3 c (nas); viii. 48, 4 d
 (nas); 7 c (nas); in internal Sandhi,
- v. 83, 8 d (suprapāṇām); x. 13, 11 b
 (su-praṇitayas); of s: i. 85, 5 c (vi-
 syanti); 6 a (raghu-syādas); 154,
 2 b (giri-śthās); ii. 33, 4 b (dū-
 stutī); iv. 50, 3 b (nī sedur); vii.
 103, 7 c (pāri śtha); 8 c (siśvidānās);
 viii. 48, 9 b (nī-sasāttha); 9 d (ni-
 sakhā); in all the above cases the
 Sandhi is annulled in the Pada text.
- Change from sing. to pl., syntactical,
 iv. 51, 11; from 2. to 3. prs., i. 85, 5;
 ii. 33, 1; from 3. to 2. prs., i. 85, 4;
 ii. 12, 15; 35, 6 a b; vii. 103, 5 d.
- Cognate acc., i. 154, 2 a; iv. 51, 6 c; v.
 11, 6 c; vii. 49, 4 b; viii. 29, 1 b. 7 a;
 x. 14, 10 d; 15, 10 b; 34, 13 a; 135,
 2 c.
- Collective use of singular, ii. 33, 1 c
 (ārvat). 3 a (jātā); vii. 103, 2 a
 (enam). 4 c (maṇḍūkās). 1 c. 6 d. 8 a
 (vāc).
- Comparative pcl. to be supplied, vii.
 103, 1 b. 7 a.
- Compound: first member in Pada text,
 unchanged, iv. 50, 10 b (vrsan-vasū);
 interpreted in the RV. itself, x. 15,
 12 a (jātāvedas).
- Concord, of sātām, ii. 33, 2; of sahas-
 ram, x. 15, 10 c; irr., viii. 48, 1 c
 (yām for yād); iv. 51, 9 c (m. adj.
 with f. noun).
- Contraction, irr. secondary, vii. 86, 4 d
 (turēyām).
- Creation, hymn of, pp. 207-11.
- Dative, of advantage, ii. 35, 7 d;
 11, 1 d; x. 34, 6 d; final, i. 85, 9 c
 ii. 12, 9; 33, 3; v. 11, 1 b. 2 d; vii.
 86, 7 d; viii. 48, 10 d.
- Dice hymn, x. 34, pp. 186-95.
- Dissyllabic pronunciation of long
 vowels, i. 35, 8 b (trī); 154, 1 d
 (trēdhā). 3 a (śūśām); vi. 54, 10 a
 (parāstād); vii. 63, 6 a (nū); 86, 4 a
 (jyēsthām); viii. 29, 6 (nidhinām).
- Doubtful interpretation, i. 85, 11 a
 (disā); 154, 6 b (ayāsas); 85, 4
 (makhā); 160, 1 c (dhiśāne); ii. 12
 1 b (paryābhūṣat). 3 b (apadhā);
 33, 2 a b. 3 c, 4 a (āsmerās). c (śik-
 vabhis). f c (kftās). 6 (a-d). 9 d (yah-
 vīs). 14 d (kais); iv. 50, 2 (a-d);
 51, 1 b (vayūna). 4 d (saptāsyē); vii.
 61, 2 d. 5; 71, 4 d (viśvāpsnyas);

- 6 c (upāre); 6 d (prayotā); 103, 5 c (samfādhā); viii. 48, 2 d (śrāuṣṭi); x. 14, 2 d (enā, jajñānās); 12 a (udumbakāu); 16 a b; 15, 3 b (nā-pātām); 8 b (anūhīre); 34, 6 b (śū-sujānas); 90, 2 d (atirōhati); 129, 5 a (rāsmis); 135, 5 d (anudēyi). 6 a-d; 168, 2 a (viṣṭhās).
- Dual, compounds, ii. 12, 13 (members separated); ending au, when used, vii. 61, 7 b, irregularly used for ā, x. 14, 10 a b, 11, 12.
- Durga, ii. 12, 3; 85, 10.
- Dvandva compounds, not analysed in the Pada text, vii. 49, 3 b: latest form of, x. 90, 4 d (śāśanāśanā).
- Dyāvā-Prthivī, description of, pp. 36-7.
- Elliptical vocative, vii. 61, 1 a (Varu-na).
- Emendation of the text, i. 85, 9 c (nār-yāpāmsi).
- Etymology, of Agni, p. 3; of Indra, p. 44; of Pūṣān, p. 111; of Marūt, p. 22; of Rudrā, p. 57; of Uśās, p. 93; of Sūrya, p. 124; of Vāruṇa, p. 135; of Vāta, p. 216; of vidātha, i. 85, 1 d; of Viṣṇu, p. 31.
- Eyes of night = stars, x. 127, 1 b.
- Fathers, see Pitaras.
- Frogs, rain-producing hymn addressed to, pp. 141-7; compared with Brahmins, vii. 103, 8 a.
- Funeral hymn, pp. 164-75.
- Geldner, Prof., ii. 35, 9; x. 15, 3.
- Gerund, agreeing with acc., x. 14, 5 d; 34, 11 a.
- Governing compound, i. 160, 1 b (dhāra-yāt-kavi); iii. 59, 5 b (yātayājñanas).
- Haoma = Soma, pp. 154, 155.
- Hiatus in Samhitā text, irr., v. 11, 5 b (manisā iyām); vii. 71, 6 a (manisā iyām); x. 129, 5 d (svadhā avastāt).
- Identical Pādas, viii. 48, 11 d (= i. 113, 16 d); viii. 48, 13 d (= iv. 50, 6 d).
- Imperfect, irr. use of (= aorist), viii. 48, 11 b.
- Impersonal use of verb, x. 34, 11 a (tatāpa).
- Incidental deities, i. 85, 7 c (Viṣṇu); v. 83, 6 a (Maruts); viii. 48, 10 b d (Indra). 12 a (Pitaras); x. 127, 7 c (Uśas).
- Indefinite pronoun, v. 83, 9 d (yāt kīm ca).
- Indicative = imperative, ii. 33, 3 (parsi).
- Indo-European period, pp. 44, 67, 130, 154, 212.
- Indo-Iranian period, pp. 135, 154.
- Indra, description of, pp. 41-4; viii. 29, 4.
- Infinitive, acc., vii. 86, 3 b (vi-pfcham); viii. 48, 10 d (pratīram); dat., with ps. sense, x. 14, 2 b (āpabhartavāi); with attracted acc. (dyāsye sūryāya); with kr = cause to (cakrīre vrdhē).
- Initial s added to kr, x. 127, 8 a (nīr askṛta); 135, 7 d (rāriskṛtas).
- Injunctive, doubtful, i. 85, 11 d (tarpayanta).
- Instrumental, contracted, ii. 83, 3 c (svastī). 4 b (dūṣṭutī, sāhūtī). 6 c (ghṛnī); local sense of, x. 168, 1 d, 3 a.
- Jacobi, Professor, vii. 103, 9.
- Juxtaposition of similar forms, i. 1, 5 c (devō devēbhiḥ); 160, 1 d (devō devī); 3 a b (pavitravān punāti); ii. 12, 1 b (devō devān); 33, 3 b (tavāstamas tavāsām). 8 b (mahō mahīm); 35, 3 c (śūcīm śūcayah); 4 a (yuvatāyo yūvānam); 5 b (devāya devīh); iv. 51, 4 d (revatī revāt). 6 b (vidhānā vidadhūr); 50, 7 c (sūbhṛtam bibhṛti); v. 11, 4 d (vrñānā vrñate); 83, 10 (āvarṣir varṣām); vii. 86, 7 c (ācetayad acī-tah); viii. 48, 2 c (śākheva śākhye); x. 15, 8 d (usānn usādbhiḥ); 34, 9 b (ahastāso hāstavantam); 13 a (krśīm it krśasva); x. 90, 16 a (yajñēna yajñām ayajanta).
- Karmadhāraya Bahuvrīhi, x. 15, 9 b.
- Lengthening of vowels, metrical, i. 35, 11 d (rāksā); ii. 12, 5 (smā); 33, 2 (cātayasvā). 4 a (cukrudhāmā). 7 (abhi). 13 c (avṛṇitā). 15 (evā); 35, 3; iv. 51, 2 c (ū); iv. 50, 6 a (evā); v. 83, 1 (achā). 7 b (diyā); vii. 61, 4 a (śāmsā); 63, 5 a (yātrā); 86, 5 d (srjā); 103, 2 d (ātrā); viii. 48, 6 (athā, carā). 3 a (mrjāyā). 9 b (sa-

- 15, 4 d. 11 d; 127, 6 a; 129, 6 d (āthā); 15, 4 b; vii. 86, 5 b (cakrmā); x. 34, 4 d (nayatā). 8 c (nā). 14 a (mrīatā); 90, 3 b (Pārusas); 127, 6 a (yāvayā); 129, 1 b (vyōmā); 135, 1 c (ātrā); in eds. and derivatives: i. 35, 4 (abhī-vṛtam); 160, 1 b (rtā-vari); ii. 12, 4 c (jigivān); vii. 71, 3 b (sumnāyāvas); 63, 2 a (prasavitā); x. 34, 10 c (ṛnā-vā); 14, 12 (urū-nasau); 163, 3 c (rtāvā).
- Locative, absolute, vii. 63, 5 c; 103, 3 b; of the goal, i. 1, 4; v. 11, 3 d; of time, vii. 103, 9 c. 10 d.
- Long reduplicative vowel, i. 154, 4 d; iii. 59, 1 b (dādhāra); ii. 33, 12 (nānāma); 35, 3 c (dīdivāmsam); 4 d (dīdāya). 7 b; viii. 29, 6 a (pīpāya).
- Loss of accent, ii. 35, 1 a b (asmai, asya); vi. 54, 4 a (asmai); vii. 63, 5 a (asmai); viii. 29, 6 (yathā).
- Maruts, description of, pp. 21-2.
- Metre, irregular, i. 35, 9 d; iii. 59, 2 d. 7 c. 8 c; iv. 12, 4 c; 35, 11 b; 50, 2 c; viii. 29, 5; x. 90, 2 b. 4 a; mentioned in the RV., p. 175.
- Anuṣṭubh: v. 83, 9; vii. 103, 1; x. 14, 13. 14. 16; 90, 1-15; 135, 1-7; Pāda redundant by one syllable, x. 90, 4 a; 135, 7 c.
- Gāyatrī: i. 1, 1-9; iii. 59, 6-9; vi. 54, 1-10; x. 127, 1-8.
- Jagatī: i. 35, 1-4. 6-11; 160, 1-5; iv. 50, 10; v. 11, 1-6; 83, 2-4; viii. 48, 5; x. 15, 11; 34, 7; Pāda in Trīṣṭubh stanza, i. 35, 3 a; v. 83, 10 c; vii. 103, 8; x. 14, 1 a. 10 b. 11 b; 34, 5 c; 129, 3 b; Pāda with Trīṣṭubh cadence, i. 35, 9 d; stanzas in Trīṣṭubh hymn, iv. 50, 10; v. 83, 2-4.
- Trīṣṭubh, i. 35, 1-11; 85, 5, 12; 154, 1-6; ii. 12, 1-15; 33, 1-15; 35, 1-15; iii. 59, 1-5; iv. 50, 1-9. 11; 51, 1-11; v. 83, 1. 5-8. 10; vii. 49, 1-4; 61, 1-7; 33, 1-6; 71, 1-6; 86, 1-8; 103, 2-10; viii. 48, 1-4. 6-15; x. 14, 1-12; 15, 1-10. 12-14; 34, 1-6. 8-14; 90, 16; 129, 1-7; 163, 1-4; Pāda in Jagatī stanza, viii. 48, 5 c; Pāda defective by one syllable, x. 14, 5 c. 8 d, by two syllables, x. 129, 7 b, redundant by one syllable, x. 129, 6 b.
- Vipadā (Jagatī + Gāyatrī Pāda), viii. 9, 1-10.
- Brhatī, x. 14, 15.
- Metronymic, irregular, fi. 12, 11 (Dānu).
- Middle in passive sense, i. 35, 10 d; 154, 2 a; 160, 4 d. 5 a; ii. 33, 5. 11 c; vii. 61, 5 b.
- Mithra in the Avesta, p. 119.
- Mitra, description of, pp. 78-9.
- Mitra-Varuṇa, description of, pp. 118-19; viii. 29, 9.
- Naighaṇṭuka, ii. 12, 14. 15; 35, 9.
- Nasalization of a final vowel at the end of an internal Pāda, i. 35, 6 a (upāsthām ēkā); viii. 29, 6 (yathām eśā); x. 34, 5 c (ākratām ēmfā).
- Natural philosophy, starting point of, p. 207 (x. 129).
- Nirukta, ii. 12, 3. 14.
- Nominative for vocative, iv. 50, 10 a.
- Numerals, syntax of, ii. 33, 2; x. 15, 10 c.
- Objective genitive, x. 34, 3 d. 7 d.
- Pāda text, its treatment of the pcl. u, vi. 54, 2; of vocatives in o, ii. 33, 3 b (vajrabāho). 15 a (babbro); viii. 48, 2 c. 15 c (indo); of Pragrhya vowels, i. 35, 9 b (e, ī); i. 160, 1 b (ī); iv. 50, 10 b (ū); x. 163, 1 d (utō); of final etymological r, i. 35, 11 a (Savitar iti); ii. 12, 4 b (ākar iti); vii. 86, 2 b (antāh); viii. 48, 2 a (antār iti); of internal s before k, vii. 103, 4 c (kániskan); of suffixes: i. 1, 1 c; 160, 2 c; iii. 59, 6 c (-tama); viii. 48, 1 b (-tara); vii. 103, 6 d; x. 15, 9 a (-trā); vii. 103, 3 c (gd. -tyā); ii. 35, 4 c; iv. 51, 9 c d (-bhis); iv. 50, 7 d (den. -ya); x. 15, 6 a; 129, 4 d (gd. -yā); of certain long Samhitā vowels: i. 35, 8 b (cyāvaya); 85, 4 b (pracyāvāyantas). 10 b (dādrhānām); x. 135, 7 (sādanam); i. 160, 1 b (rtā-vari); ii. 12, 4 (jigivān); iii. 59, 6 a (carsanidhītas); vii. 63, 2 a (prasavitā); x. 15, 9 a (tārsur); x. 34, 10 (ṛnāvā); its restoration of lost aspirate, i. 160, 3 d (duksata); its removal of Sandhi in eds., i. 154, 2 (giri-sthās); x. 15, 11 b (supraṇī-tayas); its treatment of dual compounds, i. 35, 1 b (mitrāvārunau); 160, 1 a (dyāvā-prthivī); x. 14, 8 b

- (*taṭṭā-pūrtā*); its non-analysis of certain eds., i. 35, 9 b; v. 83, 8 c (*dyāvā-prthivī*); i. 154, 2 b (*ku-carā*). 4; ii. 35, 7 b (*svadhā*); ii. 12, 4 c (*ādat*); ii. 33, 3; viii. 48, 8 a (*svastī*); ii. 33, 5 c; viii. 48, 10 a (*rdūdāra*); iv. 50, 1 (*Bhāspāti*); x. 90, 13 a (*candramās*); 135, 2 a (*viṣṭhās*); ii. 12, 1 a (*mānasvān*); its analysis of *svāvān*, i. 35, 10 b; its irregular accentuation of ed. augmented verbs, viii. 48, 2 a (*prā āgās*). 10 c (*nī ādhāyī*); x. 135, 4 a (*prā āvartayas*).
Pāṇini, p. 210.
Pantheism, starting point of, p. 195.
Parenthetical Pāda, x. 127, 8 b.
Parjanya, description of, p. 104.
Partitive genitive, i. 160, 4 a; ii. 33, 3 b. 4 d; viii. 48, 1 a; x. 15, 3 d.
Perfect with present sense, i. 85, 3 b (*dadhire*). ii. 12, 10 b (*jaghāna*); 35, 3 d (*tasthur*). 13 d (*viveṣa*); iii. 59, 1 b (*dādhāra*). 7 b (*babhūva*). 8 a (*yemire*); x. 34, 11 a (*tatāpa*).
Periphrastic use of relative, x. 90, 7 d. 8 d. 12 c.
Person, syntactical change of, i. 85, 4 c (3. to 2.). 5 c (2. to 3.); viii. 48, 5 b c (2. to 3.).
Pischel, iv. 51, 1 (p. 93).
Pitaras, description of, p. 176.
Play on words, p. 174 (*yam*).
Praghyā vowels: i, i. 35, 9 b (*dyāvā-prthivī*); 160, 1 a b c (*dyāvā-prthivī*, *rtāvāri*, *dhārayāt-kavi*, *suśān-manī*, *devī*). 4 b c (*rōdasi*, *rājasī*). 5 a b (*mahinī*, *dyāvā-prthivī*); ii. 12, 8 a (*krāndasi*, *saṃyatī*). 13 (*prthivī*); v. 83, 8 c (*dyāvā-prthivī*); vii. 86, 1 b (*rōdasi*, *urvī*); ū: iv. 50, 10 b (*vṛṣaṇvasū*); vii. 61, 2 c (*sukratū*). 3 b (*sudānū*); e: i. 35, 9 b (*ubhé*); 160, 1 a c (*té*, *dhīśāne*). 2 c (*sudhīś-tame*, *vapuṣyē*). 5 a (*té*, *grhāṇé*). 5 d (*asmé*); ii. 12, 8 a d (*vihvayete*, *havete*). 13 a (*namete*); 33, 12 d (*asmé*); 35, 4 c (*asmé*); iv. 50, 11 b (*asmé*); vii. 61, 3 c (*dadhāthe*); viii. 48, 10 c (*asmé*); x. 90, 4 d (*sāśanā-naśané*); o: ii. 33, 3 b (*vajrabāho*); viii. 48, 2 c. 4 a (*indo*); x. 163, 1 d (*utó*); not shortened in pronunciation before vowels: ii. 12, 1 c (*rōdasi*); vii. 49, 3 b (*satyānrte*).
- Predicative adjective, ii. 12, 2. 4; 33, 2 d; iv. 50, 7 d; v. 83, 3 d. 7 c; vii. 61, 4 c; x. 34, 12 d²; (nom.) with ps., x. 90, 12 b.
Preposition, following vb., i. 85, 3 c. 6 c. 10 b. 12 b; ii. 33, 11 c; iv. 50, 1 a. 7 b. 9 a; v. 11, 2 d; x. 34, 14 b; 90, 4 d; 129, 4 a; 163, 2 (?); following participle, x. 34, 6 d; separated from vb., i. 35, 7 a. 9 c d. 11 d; 85, 1 a. 2 d. 4 a. 5 a. 6 a. 7 b. 9 d; ii. 33, 2; iii. 59, 4 c; iv. 50, 4 d; 51, 2 c; vii. 61, 6 a; 63, 5 c; x. 15, 9 c; 34, 2 d. 3 a; 127, 1 d. 5 a. 7 a. 8 a; separated from infinitive, vii. 61, 6 c; of compound vb. repeated, ii. 33, 2 c d; iii. 59, 7 c; vii. 61, 3 b; x. 51, 1 a b; 127, 5 b c; accentuation of compounded, iv. 51, 5 c; vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.
Present used in past sense, i. 85, 9 c.
Principle clause for relative, ii. 12, 5 b. 8 d.
Prolation of vowel, x. 129, 5 b (*āsf3t*).
Puruṣa hymn, pp. 195-203.
Pūsan, description of, p. 111; viii. 29, 5.
Quantity, interchange of, i. 35, 6 b; iv. 51, 2 d; vii. 49, 2 c. 3 c.
Rātri, goddess of Night, description of, p. 203; hymn to, pp. 203-7.
Reciprocal generation, x. 90, 5 a b.
Reduplication, irregular, viii. 48, 5 b (*anāha*).
Refrain, of stanzas, ii. 12, 1 d-14 d; v. 83, 3 d-4 d; vii. 49, 1 d-4 d; of hymns, ii. 12, 15 d; 33, 15 d; 35, 15 d; iv. 50, 6 d; vii. 61, 7 d; 63, 6 a-d. 6 d; 71, 6 a-d; 86, 8 d; 103, 10 d; viii. 48, 14 d; x. 14, 5 d.
Relative clause, antecedent in, iv. 50, 7 b. 8 d; principal clause in place of, ii. 12, 5 a. 8 d.
Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b. 6 a. 15 a; see also *Metre*, irregular.
Roth, i. 35, 10; 154, 6; ii. 35, 9.
Rudra, description of, pp. 56-7; viii. 29, 5.
Samprasāraṇa, ii. 12, 8 (*hū* for *lvā*).
Sandhi, 1. of vowels: artificial, v. 83, 6 a (*ā - ā - ā - ā*); iv. 12, 5 a (*ā - ā - ā*).

- between Pādas, resolved: a a, ii. 33, 7 c. 10 a; iii. 59, 4 c; v. 83, 10 a; viii. 29, 1 a. 3 a; x. 14, 4 a; 15, 4 c; 34, 11 a; 90, 13 c; 129, 6 c: a ā, i. 35, 2 c; ii. 33, 6 c; a i. x. 14, 8 a; 15, 6 a; a u, i. 35, 5 c; a r, vii. 103, 9 a; ā a, i. 35, 11 a; 160, 4 c; v. 11, 4 a; viii. 29, 1 a; x. 90, 1 c. 3 a; ā ā, i. 35, 7 a; ā r, i. 160, 1 a; ā u, iv. 51, 2 c; Pāda initial a restored: e a, i. 1, 9 b; 85, 9 d; iv. 50, 10 b; x. 14, 5 c; 129, 3 b; 163, 2 d; o a, i. 35, 11 b; ii. 35, 13 d; iii. 59, 6 b; iv. 50, 10 d; v. 11, 4 d; vii. 86, 4 d. 5 b; 103, 3 d; viii. 29, 2 b; 48, 12 b. 13 b; x. 14, 9 b; 15, 8 b. 12 b; 34, 10 d.
2. of semivowels: at the end of a Pāda resolved before vowels: y a, i. 154, 4 a; v. 83, 6 c; vii. 86, 7 a; viii. 48, 2 a; y u, x. 14, 13 c; 15, 8 c. 11 c; v a, i. 154, 2 c; iv. 51, 3 c; x. 15, 5 c; v e, x. 14, 4 c; v r, vii. 61, 3 a.
3. of consonants: r before r, i. 35, 11 c; ii. 33, 2 a. 14 a; 35, 4 c; v. 83, 1 c; Visarjaniya before k, i. 85, 6 c; ii. 35, 1 d; s before k, i. 85, 6 c; ii. 35, 1 d; v. 83, 2 d; vii. 103, 4 c; s before p, v. 11, 6 d; x. 135, 4 b; t before ś, i. 85, 3; n before t, vi. 51, 9 a (Pūsan tāva); x. 90, 8 c (pa-sūn t-); n before c, x. 90, 8 c (tāpś cakre); n before ś, i. 35, 5; ii. 12, 10 b; iv. 51, 2 d. 7 d; v. 11, 6 b; ān before y, i. 35, 10 b; before l, ii. 12, 4 c; ān before vowels becomes ām, ii. 33, 4 &c., irregularly remains, x. 90, 3 a (etāvān asya); ān at the end of a Pāda before vowels remains, i. 35, 10 c; ii. 12, 10 a. 12 a; x. 90, 8 c; before t at the end of a Pāda remains, ii. 33, 6 a.
- Savitṛ, description of, pp. 10-11.
- Sāyana, i. 154, 2. 3. 6; 160, 3. 4; ii. 12, 1. 3. 8. 12. 14; 33, 5. 6. 8. 9. 10. 12; 35, 9; iii. 59, 1; iv. 51, 1. 8. 8; v. 83, 6; vi. 54, 3; vii. 86, 1; viii. 29, 10; x. 14, 3; x. 15, 3. 12.
- Secondary root, i. 160, 5 d (inv.).
- 'Self' expressed by tmān in RV., vii. 63, 6 b; by tanū, vii. 86, 2 a. 5 b.
- Separation of members of Devatādvandvas, ii. 12, 13.
- Shortening of e and o before a: i. 35, 5 a. 11 c; 85, 3 a. 4 d. 18 d. 1 c. 16 a. 3 d. 5 d; ii. 12, 3 c. 7 d. 8 b. 9 d. 11 c; 33, 5 c. 11 d; 35, 8 a; iii. 59, 2 a; iv. 50, 1 a; 51, 2 b. 3 c. 4 b; vi. 54, 1 b. 3 b c. 4 a; vii. 63, 4 b. 6 a; 86, 6 b. 7 c. 8 c; 103, 3 d. 4 a; viii. 48, 8 d. 11 c. 12 d; x. 14, 3 a; 15, 1 d. 2 a. 5 d. 12 c. 14 a; 34, 6 c. 11 c-d; 90, 5 b c. 6 c; 127, 4 a. 5 a; 129, 6 a. 7 c d; 135, 6 b; of ā before r, i. 160, 1 a; of i before a, x. 34, 4 b; 127, 1 b, before u, 2 b, before ā, 3 b; of radical vowel, ii. 35, 3 c; iv. 50, 5 d; of dual ā, vii. 61, 1 a (Varuṇa). 7 a (deva); of inst. i, viii. 48, 8 a (svasti).
- Slurred pronunciation of long vowel, i. 154, 3 a (śūśām). 1 d (trēdhā); vii. 63, 6 a (nū).
- Singing, characteristic of the Aṅgirasas, viii. 29, 10.
- Singular, for plur. noun, i. 85, 10 c (vānām); ii. 33, 1 (ārvati); change from — to plur., iv. 51, 11 c.
- Six earths, p. 175.
- Sociative sense of inst., x. 14, 3 a b. 5 a b. 10 d; 15, 8 c. 10 c d. 14 c; 34, 5 a.
- Soma, description of, pp. 152-5; viii. 29, 1.
- Soma sacrifice, vii. 103, 7. 10 d.
- Stanzas syntactically connected, i. 1, 7. 8; 85, 4. 5.
- Steed, ruddy — of heaven, i. 85, 5 c; of the Sun, vii. 63, 2 d.
- Steeds of the Maruts, i. 85, 4 d.
- Strong form for weak, i. 85, 12 c (yan-ta); ii. 33, 1 b (yuyothās). 3 d (yuyodhi); iii. 59, 1 d (juhota); vii. 71, 1 d (yuyotam); x. 14, 14 b (juhota). 15 b (juhota); 15, 7 d (dadhāta). 11 d (dadhātana).
- Subjunctive and injunctive, when identical in form, distinguished by mā, ii. 33, 4 a.
- Suffixes treated like second member of a cd, i. 160, 1 b (rtāvari). 3 a (pa-vitravān), &c.
- Supplied, word to be, iii. 59, 7 c; v. 11, 1 c; vi. 54, 7 c; vii. 61, 5 a. 7 d; viii. 29, 5 a; x. 14, 2 d. 5 c; 15, 13 a; 34, 10 b; 127, 4 a c; 163, 1 a. 4 c.
- Sūrya, description of, p. 124.
- Sūtras, viii. 29, 8.
- Svarabhakti vowel, ii. 33, 1-3. 5-7. 9-11 (Bud*ra); iv. 50, 11 a (Ind*ra); v. 11, 3 a (māt*rós).

85, 2 c (asuryā); x. 90. 8 c (vāyav-
yān); followed by Udātta, how
marked, i. 35, 7 c; iv. 51, 9 a; Abhi-
nihita, ii. 12, 6 c (yō 'vitā).
Syntactical order, irr., i. 85, 5 c (ūta);
160, 3 (ca).

Threefold division of the world, x. 15,
1. 2.

Tvaṣṭr fashions Indra's bolt, i. 85,
9 a b; viii. 29, 8.

Unreduplicated perfect, ii. 33, 14 d
(midhvas).

Uṣas, description of, pp. 92-3.

Varuṇa, description of, pp. 134-5.

Vāta, description of, p. 216.

Vedas, first mention of, p. 195.

Viśve devās, description of, pp. 147-8.

Visnu, description of, pp. 30-1; viii.
29, 7.

Vocative, elliptical, vii. 61, 1 a (Varu-
nā = Mitra-Varuṇā); accent, vii.
71, 1 c; viii. 48, 7 c (Sōma rājan).
• 14 a (trātāro devās).

Vyūha, resolution of semi-vowels, i. 1,
6 a; 35, 1 a. 5 c. 7 a c. 8 d. 9 c. 10 b. 11 a;
85, 3 d. 4 c; 154, 1 a. 2 a. 2 c. &c. &c.

Warrior sons, frequent prayer for, i.
1, 8 c; 85, 12 d, &c. &c.

Words identical in form distinguished
by accent: i. 35, 11 (tē those, te to
thee); ii. 12, 4 (dāsā demon, dāsa
demoniac); i. 160, 1 d (dhārman, n.
ordinance, dharmān, m. ordainer);
vii. 86, 5 d (dāman, n. bond, dāmān,
m. gift); vii. 108, 9 a (dvādaśa twelve,
dvādaśā twelfth); ii. 35, 6 c (parās,
adv. far away, pāras, adj. N. other); i.
85, 5 d; vii. 86, 1 d (bhūman, n.
earth, bhūmān, m. abundance); 71, 7 a
(yuvābhyām to you two, yuvabhyām
to the two youths); i. 35, 10 c (rākṣas,
n. injury, rakṣās m. demon); iii. 59, 3
(vāriman, n. and varimān, m. ex-
panse).

Yajurveda, ritual of, vii. 103, 7 a.

Yama, description of, p. 212.

Yāska, i. 154, 2. 3. 6; ii. 28, 5; p. 120.

